

LOVE OF GOD

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LOVE OF GOD

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By the same author

The Qur'anic Sufism.

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DEDICATED

TO

PRINCE MUFUKHKHAM JAH

Among the many worthy traditions of the Asafia Dynasty and the great Ottoman Empire, patronage of sciences, arts and literature, always had the pride of place. Prince Mufukhkham Jah, being a worthy scion of both the great Houses, has naturally kept up this tradition. Instances are too numerous to mention. The author has had the good fortune of being a recipient of his princely patronage and the dedication of this humble work is just an expression of his heartfelt gratitude to this young and benevolent personality. May God grant him long and continuous patronage of real good works.

PREFACE

In the following pages an attempt has been made to analyse and determine the nature of Love as understood in a sublime sense. So far as I know, there is no book or treatise of this kind extant either in English, Persian or Urdu. The works of eminent Sufis on Love reflect their own lofty experiences and sentiments and intuitive feelings.

Here, an attempt has been made to explain the quiddity of love. If ardent love ('Ishq) is the name given to excessive affection, what stages has it to traverse to reach the pinnacle? Details could be gleaned from lovers only, but, in the language of emotions, I have presented, here, their findings rather comprehensively, having discovered them by taste and personal experience and I have striven to present them in simple language.

It is now well known how love is prompted in human heart and what the causes or stimuli of love are. Beauty, benevolence, perfection of every kind and mutual affinities are all the stimuli of love. They alone fan its flame. Love is innate, inborn in human nature. It is a boon conferred by the Eternal Dispenser, and is a divine gift. No heart is void of it. External stimuli fan the flame of love and when it flares up man does all that lies in his power; his inward potential perfections come into play, are actualised? they reach their climax, and man realises the highest end of his life—his *ultimo Thule*.

God alone, in the real sense, deserves our love. He alone is in possession of Beauty, Benevolence and every kind of perfection to the highest degree. His Being alone is the most perfect and His attributes only are exempt from every defect or blemish. Every other thing besides Him is only a created, a contingent being, and as such limited and determined, deprived of absoluteness and void of infinite perfection. Whatever perfection is found in a created being can only be a limited one, it does not belong to its essence, *per se*, it is only a borrowed one, a transitory phase of his ephemeral existence! Auspicious is the soul that has assured itself of this truth and regards God alone as its Real Beloved, and abstracting himself from all but God spends the few days of his life in His love only and thus attains supreme beatitude. As Jāmī has said

Perchance with wealth and sons endowed thou art,
Yet with all these ere long thou wilt have to part,

Thrice happy he who gives his heart to love,

And sets affection on the men of heart.

But, this is also an admitted fact that the Absolute can manifest Itself in the phenomenal only. The Absolute, in its Essence, is "Unseen." None can behold it to be enamoured of It. When Absolute Beauty and Absolute Perfection are not perceptible to outward eye, and their manifestation could be beheld in phenomenal forms alone, it is, then necessary to see the forms with the outward eye. This observation, however, is for the sake of intuiting the Absolute Reality manifesting Itself through them, and is never for the sake of the forms themselves. This subtle point has been expressed clearly by an ardent lover, Auḥad-ud-Dīn Kirmānī thus:

The meaning themselves are not clear,

They are manifest in a dead form.

When form is the rising place of Beauty,

Necessarily, I behold the form !

Pure souls behold with their inward eye, Absolute Beauty alone in all lovely phenomenal forms. This beholding of forms takes them to Absolute Beauty alone and they seek and love It only. The same sense is conveyed by the aphorism:

"The phenomenal is a bridge to the Real."

To deny its truth is synonymous with ignorance—abysmal ignorance. An exhaustive treatment of this subject is given in the chapter on Sensory Love of the present work.

A detailed account of the spiritual fruits which grow from the essential nature of love is given in the last chapter of this work. It will be seen from it that man can never attain perfection without such love. When, due to intoxication of love, sobriety takes leave of those who have attained perfection, they involuntarily cry out:

"I am a ray of uncontaminated Light that has penetrated a clod of earth,

But how can the blind catch its glimpse ?

I am the source of all light,

Neither am I the lamp, nor the wick, nor the oil beneath." ('Aṭṭār)

This subtle point may be overlooked if it is not intelligible ; in some phases of one's life it may become possible to comprehend it. But, Jalāl-ud-dīn Rūmī's words should be carefully considered. They emphasise that love alone can take the earthly body to the spiritual skies and the loftiest stage of exaltation may thus be attained:

"Through love the earthly body soared to the skies,
The mountain began to dance and became nimble,
Love inspired Mount Sinai, O lover,
Sinai was made drunken and Moses fell in a swoon.

It is Love alone which bestows on a lover the rank of "Saint-hood" (Wilāyat) and from there takes him to the stage of vicegerency of God (Khilāfat). In the terminology of the eminent Sufis, the "Stage of Saint-hood" is the name for becoming dead to one's self entirely, being lost in God and passed into Him and being manifested with Divine Name and Divine Attributes, and the "Stage of Vicegerency" is the name for getting control over the "world of dominion" and the external world by the Divine Command. These abstruse points are discussed in the last chapter of this work.

The study of the present work will afford pleasure to those who are spiritual. For those who are ill-natured and of gross materialistic temperament, its study may prove harmful, they should abstain from reading it. The writer agrees whole-heartedly with the ardent lover who has said:

None but the elegant are slaughtered in the abattoir of love,
The ill-natured and the gross tempered are just let off.
Do not escape being slain, if Thou art a true lover,
He who is not slaughtered is just dead meat.

My sincere thanks are due to the University Grants' Commission of the Government of India for their generosity which has enabled me to write this treatise. It was first written in English and later on vested in the garb of Urdu. The whole work was completed within a period of two years.

I have also to acknowledge gratefully the grant of an adequate amount by the Board of Trustees, H.E.H. The Nizam's Charitable Trust for the publication of this brochure, but for which the results of my resarch may not have seen the light of the day. This is yet another proof of the fact that the income of the Trust is spent mostly for educational and cultural purpose.

I am deeply indebted to the philanthropic Chairman of the Board of Trustees, Prince Mufukhkham Jah, who has always taken keen interest in my work.

In conclusion I wish to acknowledge my deep gratitude to my brother, Dr. Mir Siadat Ali Khan, M.A., LL.B., Fazel (Osm.); B.C.L., (Oxon.); D.Phil., (Oxon) Bar.-at-Law; (Lincoln's Inn) (London); erstwhile Professor

of Law and Fellow of Osmania University, and to my friend, Mr. Moḥd. Ṣiddīq, M.A., erstwhile Deputy Director of Information, Government of Hyderabad, Andhra Pradesh, who read this work in manuscript and have made valuable suggestions. My thanks are also due to Dr. M.A. Mu'īd Khān, Director, Dai'ratu'l Ma'ārif and the staff for the interest they have exhibited in printing this work.

OSMANIA UNIVERSITY,
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MIR VALIUDDIN.

FOREWORD

PROF. HUMAYUN KABIR

Dr. Mir Valiuddin is one of the most well-known philosophers of India and has made a special study of Sufism and allied branches of Islamic thought. He has in all cases gone to the original sources and also drawn heavily upon the criticism and interpretation by modern scholars in various languages. The central theme of his study is the concept of love as it has evolved among Sufi thinkers. In some ways, his conception is analogous to that of Spinoza who regarded love as the highest attribute of God.

The philosophical treatment of mysticism is always difficult. There is on the one hand the risk of being carried away in a flood of emotion in which intellectual concepts are submerged and lost. There is the contrary danger of breaking up the unity of experience in arid analysis through mere logic chopping. It reflects great credit on Prof. Valiuddin that he has avoided both the dangers and given an account which is at the same time both sympathetic and critical. I cannot claim any special knowledge in this field and feel that I have learnt a great deal from his book. I hope that all students of Sufi thought will benefit by his account and I congratulate him on a very fine piece of work.

New Delhi, 20th May, 1966. HUMAYUN KABIR.

CHAPTER I

LOVE IN ITS ESSENCE

THE word *'ishq* (Arabic for ardent love) is derived from *'ashiqa. 'Ashiqa* is the creeper called *liblāb* in Arabic and *'ishq-pechān* in Persian. When this creeper twines itself around a tree, it deprives it of its leaves and fruits. The tree turns yellow and a few days later dries up completely. Similarly, when love takes its root in the heart of a lover, every one other than the beloved is effaced in the effulgence of the beloved's beauty; the very being of the lover is annihilated and there remains nothing save the beloved. Some lexicographers believe that the word *'ishq* has no root; it is its own root.

The word *maḥabba* (Arabic for affection) is derived from *ḥubb. Ḥubb* means a seed which when sown in the soil lies embedded in the earth; rain may fall and the sun may shine on it; it braves the weather, summer and winter alike, without any change. It sprouts in its own good time; later it blossoms and bears fruits. Similarly, when love is embedded in the heart it also does not suffer any change by absence or presence, pain or pleasure, separation or union. All the same it goes on developing slowly but surely, and branches, leaves and buds shoot out from it.

Love signifies excess and intensity in affection, as it has been said:

> Going beyond extreme in affection is love.[1]
> Love signifies excessive or intense affection.[2]
> When affection becomes intense and grows strong and overpowering it is termed love.[3]

It has been said that love signifies excessive affection.
How nicely the beauty inherent has been exposed to view.[4]

Shaikh Muḥī al-Dīn Ibn 'Arabī observes that in the Qur'ān love has been interpreted as 'excessive affection' (*ashadd-i ḥubb*). When such

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1. العشق تجاوز عن الحد فی المحبة
2. العشق عبارة عن افراط المحبة وشدتها
3. والمحبة اذا اشتدت وقویت سمیت عشقا
4. عشق افراط محبت گفته اند در این معنی چه نیکو سفته اند

affection takes a strong hold on the heart of a man, he becomes blind to everything but his beloved, and every limb of his body is charged with love and love becomes a part and parcel of his being; in everything he beholds the face of his beloved only; such a mental state has been termed *'ishq* or love.

Al-Ghazālī has defined 'affection' (*maḥabba*) thus:

> Affection is an inclination towards a thing which affords pleasure; if this inclination grows strong and gets confirmed it is termed 'Love!' Psychologists agree that, literally, affection is a longing for, or, an inclination towards a pleasant and desirable object and love is the name for this very intensity of affection.

In the words of Mulla Maḥmūd Kāshānī: "Affection is the heart's inclination to considering attentively beauty." A thing of beauty here means a pleasant and desirable object, and love is an intensified form of this inclination. Some are of opinion that according to gnostics affection cannot be defined or delimited; it is perceived by intuition only; it is impossible to describe it; definition or delimitation tends to conceal it, instead of revealing it. Consequently, the definition of affection is affection only. This idea conveys truth, since affection is a sublime sentiment, and a sentiment can be perceived by intuition only and can never be conceived or described. Khwāja Yaḥyā Ma'ādh, therefore, once observed:

> *Affection is an experience, it cannot be interpreted by words or phrases.*[1]

In other words:

> *Affection is a state of experience and can never be described or expressed in speech or words.*[2]
>
> *Alas! O love, it is impossible to describe what thou art.*[3]

If love signifies 'excessive affection,' what stages has affection to pass to terminate in love? Those who have experienced love have by intuition enumerated ten stages. According to their keen and penetrating psychological analysis, the beginning of love is called *muwāfaqa* (موافقة) or compatibility; then comes *mail* (میل) or inclination, followed by *mu'ānasa* (موانسة) or fellowship, next is *hawā* (هوی) or passion, later on *mawadda*

1. المحبة حالة لا يعبر عنها مقالة
2. محبت حالیست و حالت هرگز قالت نباشد
3. اے عشق دریغا که بیان از تو محالست

(مودّة) or friendship, then *khulla* (خلّة) or exclusive friendship, then *shaghaf* (شغف) or violent affection, then *taim* (تيم) or enslavement, then *walah* (وله) or bewilderment or stupefication, and finally love.

Now the above-mentioned technical terms have been explained as follows:

> By *muwāfaqa* is meant that one should regard the enemies of the Beloved (God), *viz.*, the world, Satan and imperious lust, as our enemies and His friends as our friends.

In the phraseology of the *sharī'a* the same idea has been expressed as follows:

> Liking a thing for the sake of God and disliking it for the sake of God.[1]

As has been remarked by the Prophet of Islam:

> On account of Thy dislike towards those who go against Thee, or are Thy enemies, we bear enmity to them.[2]

Fired by this sentiment some lover has observed:

> *I am inimical to him who is Thy enemy and how can anybody be Thy enemy,*
> *Unless he is the devil, or, is insane or is a ghoul?*[3]

Mail and *mu'ānasa* mean to steer clear of everybody and busy oneself wholly in the quest of the Beloved (God Almighty). As has been remarked by Abū Bakr al-Ṣiddīq:

> He who attaches himself to God sincerely, detaches himself from everything else.[4]

God had sent revelation to the Prophet David:

> Long for me, show attachment to me and detach yourself from everything else.[5]

---

1. الحب لله والبغض لله
2. نعادی بعداوتك من خالفك من خلقك
3. من دشمنت را دشمنم چون دشمنت باشد کسے
جز آنکه یا دیوے بود یا غول یا دیوانهٔ
4. من آنس بالله استوحش من غیر الله
5. کن لی مشتاقا وبی مستأنسا ومن سوای متوحشا

Hawā demands that the lover should keep the heart engaged in austerity and in strife (against sin) and make it soft.

Mawadda is that state of affection in which the lover occupies his mind wholly with the thought of God in the spirit of intense humility and restless yearning.

By *khulla* is meant making all the limbs of the body full of recollection of the Beloved and of aught else void.

Maḥabba means purification from all despicable qualities or vices, and adoption of all laudable qualities or virtues.

Shaghaf connotes the rending of heart's veil through ardency of desire and considering the revealing of the mystery of love for God infidelity, save under the mystery of ecstasy (*wajd*). "Love is a secret of the Divine Providence, the disclosure of which is akin to infidelity, or unbelief." It is venial if one loses control over oneself due to the overflowing of emotions.

By *taim* is implied to become a slave and captive of love and be attributed with detachment from worldly encumbrances (*tajrid*) and mental distractions (*tafrīd*) :

Without losing oneself one cannot behold Thee !
He who wishes to purchase Thee must first sell himself.[1]

Walah implies placing the mirror of the heart before the beauty of the Beloved and getting intoxicated by quaffing the wine of beauty.

Finally, Love means keeping the tongue engaged in the commemoration (*dhikr*) of the Beloved (God), and the heart in the thought (*fikr*) of the Beloved, and the soul in beholding (*mushāhida*) the beauty of the Beloved and considering himself non-existent.

In the *Iḥyā' al-'ulūm* of Ghazālī the reciprocal love of man has been distinguished in seven stages. *Mu'anasat-i ṭabi'a* or compatibility of temperaments occupies the first place, inclination (*mail*) the second ; then comes *mawadda* or friendship which has been spoken of in the holy Qur'ān as well :

> It may be that God will grant love (and friendship) *mawadda* between you and those whom ye hold as enemies. (60 : 7)[2]

After *mawadda* ranks *maḥabba* or affection ; close at its heels comes (اشتیاق), yearning, in which the longing to behold the actions and deeds of the Beloved is born in the heart. The more the lover longs for the

1. بےفنائے خود میسر نیست دیدارشما   می فروشد خویش را اول خریدار شما
2. عسی الله ان يجعل بينكم وبين الذين عاديتم منهم مودة

Beloved, the more he desires to be face to face with him. After yearning there is *walah* or wonderment and amazement and in the end 'Love.'

The above classification shows that when affection reaches its climax, it is turned into love. In other words if affection is the term for inclination of the heart, love is the name for excessive inclination, exclusive of all else.

Shāh 'Abd al-Ḥaqq of Delhi has arranged affection into eleven stages, out of which two are concerned with the Almighty God and the rest relate to the created beings. I shall now enumerate first those stages which appertain to the latter. These are:

1. The first stage is ***mail*** or mild inclination. When this inclination grows stronger it is termed ***raghba*** (رغبة) or strong inclination. When ***raghba*** grows overpowering, it is called *ṭalab* (طلب) or yearning; when *ṭalab* grows strong it is styled ***walah*** or passionate yearning; when this grows stronger it is styled *ṣabāba* (صبابة) or overflowing affection; when this takes firm hold of one's self it is styled ***hawā***, or passion, and when ***hawa***, in its turn, becomes a fixed feature of the heart, this stage is called ***shaghaf***. It is a state in which the lover is dead to his self. When ***shaghaf*** assumes a heightened form and the lover loses consciousness of his self and loses even the sense of this loss of consciousness, it is termed ***gharām*** (غرام) or total annihilation. When ***gharām*** deepens, and the lover is not only lost to himself but also loses the sense of the very existence of the beloved also, this state is styled *ḥubb-i muṭlaq* (حب مطلق) or absolute affection or true love, a culmination a created being may reach. At this stage the lover becomes the beloved and the lover and the beloved merge into one another in form and character, because the soul of the lover takes the form of the beloved and this form dominates the lover's heart. In this question of separation between them does not arise. As someone has said:

The clearness of the wine and the transparency of the goblet,
Have merged one into another!
It is now, as it were, all goblet and no wine,
Or the other way, all wine and no goblet.[1]

These nine stages are real for the created beings, and it cannot be said that they are meant for God too. However, we can say that the very existence of the created beings is due to God alone. Anyway, in reality, love is the attribute of God alone. There is another stage of love which

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1. رق الزجاج ورقت الخمر فتشابها وتشاكل الامر
وكانما خمر ولا قدح وكانما قدح ولا خمر

manifests itself in both God and His created beings; it is called *wudd* (affection) and *al-Wudūd* (the Affectionate) is one of the attributes of God. God regards any servant, out of His servants, as His friend whom He likes and in turn His servant looks up to him as his Friend. The Qur'ān says:

> Soon will God produce a people whom He will love, as they will love Him. (5 : 57)[1]

Thus, two stages are common and these are the higher stages of love. Among the created beings no stage is higher than that of love, because:

> (It is) the Fire of God kindled (to a blaze), which doth mount (right) to the Hearts. (104. 6–7)

Shāh Walīallāh of Delhi (*d.* 1179 A.H.) in his work *Ham'āt* has explained the essence of love as follows:

> The true believer, who is firm in his faith that God Almighty is attributed with all the qualities of perfection, regards his own perfection dependent on remembering Him only. He is always busy in reciting His name and beholds His boons and favours conferred on His servants. On account of the continuance of this state, his heart becomes restless; he develops anxiety-state, grows zealous and labours under a disquiet. This state goes on developing day by day until he feels himself at a loss to utter the Holy name of God Almighty and it seems to him that he will breathe his last if he utters His name. As a Poet has explained this emotion:
>
> *I feel a creeping sense come over me when I utter the name of my beloved,*
>
> *I feel a delicate movement running through my skin and bones.*[2]
>
> In brief, when such a state takes a firm hold on the mind and sinks deep into the recesses of the heart and imparts its character to the rational self it is designated as the 'State of love' (نسبة عشق). According to perfect ecstatics, this state has an inner and an outer side. Its outer side is an abiding condition of the soul like the other qualities of the mind, and its inner side is personal love which is possessed by the soul. Further, it is born before the soul comes into existence.

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1. فسوف يأتى الله بقوم يحبهم ويحبونه
نار الله الموقدة التى تطلع على الافئدة

2. ويدركنى فى ذكرها قشعريرة
لها بين جلدى والعظام دبيب

This may be further explained as follows.

All of us are aware that earth and water have a leaning towards declivity and fire and air have a tendency to ascend upward. Similarly, everything which cannot be perceived, or conceived aims at a perfection which it strives to attain, and unless it attains it, it does not rest ; and when it attains it, it feels a sort of affection and fondness for it. Similarly, plurality of things has a tendency to revert to its original singularity and phenomenon has a special correlation with the Reality or noumenon, which is inherent in its real nature. Here, neither the acquisition of some special state or boon is desired, nor this fact rests on remembering the boons and blessings showered upon it. This is termed 'Love of the Essence' (محبت ذاتیه). When the abiding condition of the soul (mentioned above) comes into close contact with the Love of the Essence, it, then, becomes a compound reality, the body of which turns into a spiritual condition and its soul is changed into Love of the Essence : the person in whom it is found cannot distinguish between the two.

Our own finding in this matter reconciles two contradictory statements of the *sūfis*. Some *sufis* hold that disquietude is a kind of punishment and how could punishment be inflicted on the lover who is blessed with the union of the beloved? Some are of opinion that love and disquietude can never be separated from one who treads on the path of love, neither in this world nor in the world hereafter. It is evident that the first group mean by disquietude spiritual agony, that is, the condition which abides in the soul, and the second group by their statements mean love of the Essence. But since in most gnostics both these conditions are found mixed together, the meaning of both the statements cannot be made clear by interpreting and making them definite in words.

Here two points are worth remembering. One is that, if Love of the Essence in a gnostic grows weak, it would be detrimental to him, even if he is blessed with the vision of the presence of the Beloved in all objects.

Again, it is not possible to become a freelance and feel detached from this world and the world hereafter, even if one is gifted with great perseverance and wisdom, unless one attains this spiritual state. The ecstatics (*i.e.*, those who abide in God) have command over all other than God, and they steer clear of them. Thereafter, whoever beholds such a person expresses meekness before him.[1]

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1. *Qatrat* (translation into Urdu of *Ham'at*) translated by 'Abdullah Shah, printed in Hilali Steam Press, Sadhora (Ambala), 1902, *pp* 58-59. A slight change has been made in translation, keeping in view the original text.

Someone asked Makhdūm Sharaf al-Dīn Aḥmad Yaḥyā Munīrī of Bihar (*b.* 661 A.H., *d.* 702 A.H.) what love was. He replied: "Excessive affection is love." Somebody asked him what the colour of love was. He replied, "The whole world takes colour from love; the colour of love is invisible." Then he recited the following couplets:

I am love, and I am not visible in both the worlds,
I am the Phoenix that never can be traced.
By my amorous glances I have hurled my shafts at both the worlds!
Do not, therefore, say that I do not possess any bow or arrow.
Like the Sun I am manifest in the face of every atom.
The very intensity of my manifestation has made me invisible!
I speak through every tongue and hear through every ear.
It is wonder that my tongue and ears are not visible.
I am all in all in the whole universe,
Therefore, there is no one in the world, who dare resemble me.[1]

Later he remarked, "Some people hold that love is fire; the answer I have ready is: If love is fire how could the face of a lover be immersed in tears? Some say that love is water; in reply I say to them: Had love been water, how is it possible for it to scorch thousands of hearts? Some observe that love is a deadly poison. It will be asked: If that is the case, why does it exhilarate the hearts of the Lover? If we say that Love is a gift, a blessing, then the question arises: If it is so why is there so much noise and tumult in the hearts of the lovers? If it is said that love is a tribulation, a reply is that, if so, it is highly surprising that it could be bartered for life, and if you say love is a bliss, why then does it cause disturbances in the life of the lovers? However, everybody has interpreted and hinted at it in various ways, but neither it can be adequately expressed in words, nor can it be hinted at. Still, the Shaikhs unanimously agree that love does deliver a message from the Beloved. It conveys to the heart: "Be always restless and uneasy"; and to life: "Sever all connexions with joy"; to head it

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1. عشقم که در دو کون ومکانم پذیر نیست　عنقاے مغربم که نشانم پدید نیست
زابرو و غمزه دو جهان صید کرده ام　منکر مدان که تیر و کمانم پدید نیست
چون آفتاب در رخ هر ذره ظاهرم　از غایت ظهور عیانم پدید نیست
گویم بهر زبان و بهر گوش بشنوم　وین طرفه تر که گوش وزبانم پدید نیست
چون هر چه هست در همه عالم همه منم　مانند در دو عالم از انم پدید نیست

says: "Leave alone comfort"; to the face: "Lose thy complexion"; to the body it says: "Bid farewell to thy strength"; to the eyes it says: "Shed tears"; and to lover's outward bearing: "Hide your condition, gag your mouth, keep aloof from friends, get rid of both the worlds."[1]

Khwāja Mas'ūd Chishtī has described the interesting ways of the art of love as follows: "O friend! When love penetrates the recesses of heart it kills it; when it enters the eyes it makes a river of them; when it reaches the garments it tears them to tatters; when it attacks life, it destroys it and when it turns towards possessions it brings them to ruin.[2]

One killed by love does not require a bath and a shroud

Since the martyr of Thy love cannot bear the burden of the shroud[3]".

In another letter Munīrī writes: "God Almighty has created the attributes of affection and love in man only and not in other creatures."

The heavens could not bear the burden of trust.

It fell to the lot of madcap I am.[4]

The angels perform their appointed tasks properly and punctually, the reason being they are not conversant with the talk of love. The reason for facing ups and downs in life is that man is well acquainted with love:

Allah loves them and they love Allah. (*Qur'ān* 5:57)[5]

Whosoever has been endowed with even an iota of love should be told to dispel all thoughts of safety from his mind, tread on the path of reproach and abnegate himself.

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1. Yahya Muniri, *Ma'dan-i Ma'ni*. MS. in possession of the present writer, *pp* 203-204.
2. اے عزیز چون عشق بدل رود خون کند ، چون بدیده رسد جیحون کند وچون به جامه رسد چاك کند وچون بجا رسد خاك کند وچون بمال رسد فی کند ۔ «العشق جنون الهی»

   Mas'ud Chishti, *Nikat al-'Ashiqin* printed in Abu'l 'Ula'i Press, Hyderabad (India) 1310 A.H., *pp.* 54–66.
3. کشتهٔ تیغ را غسل و کفن چه حاجتست
   زانکه شهید شوق تو بار کفن نمی کشد
4. آسمان بار امانت نتوانست کشید   قرعهٔ فال بنام من دیوانه زدند
5. یحبهم ویحبونه

> Love does not permit a thing to endure and naught does it leave alone.[1]

The man who cannot lop off his head by his own hand, cannot step in this lane, because making love is akin to risking one's life. He alone is a superman who on hearing the talk of love and beholding a sword appear from the unseen world, sends out his heart and his life to receive it.

Imām Ghazālī observes: "It is incumbent on a man to dive deep into the sea of love; if the wave of love lands him on the shore of favour, he has attained the highest achievement.[2]"

On the other hand, if the shark of rage swallows him, then:

> His reward becomes due and sure with God.[3]
> Gnosis is, as it were, fire and love is fire of fires.[4]

The world-renowned philosopher and physician, Avicenna, has written a treatise on love.[5] There he has claimed that love is found in abstract substances, celestial bodies, sublunar elements, mineral substances, vegetation and animals. The mathematicians also hold that numbers possess the quality of love, *i.e.*, numbers have the property of loving one another and this problem has not been considered by Euclid. Avicenna has discussed it. Pythagoras—a believer in numerology—and his followers observe that this property has extraordinary effects which have been put to test many a time.

A statement of Shaikh Abu'l Qāsim Junaid of Baghdad about the essence of love is quoted below:

> Love is a Divine affection and a revelation which God Almighty has made obligatory on all animate beings, so that they may derive great pleasure from love which they were unable to derive from any other source. This affection exists in the ego and lovers have allotted to it different stages. Thus, there is not an individual who is not in love with an object by which he secures values for his own class of people and guides his own path. For this every reason those people hold an exalted position in the world who have forsaken the world which lies

1. المحبة لا تبقى ولا تذر
2. فقد فاز فوزا عظيما (*Qur'an* 33:71)
3. فقد وقع اجره على الله (*Ibid.*, 4:100)
4. المعرفة النار و المحبة نار فى النار
5. *Risala fi Mahiat al-Ishq*, translated into Turkish by Ahmad Atish, Istanbul, 1954. The Arabic text is also given.

before them and turned towards the other world the description of which they had only heard.[1]

I would refer to the late Shaikh 'Abd al-'Azīz's invaluable work *Risāla-i 'Ishqia*[2] to explain more in detail the meaning of affection and love. The Shaikh writes that an eminent *ṣūfī*—referring probably to Khwājā Naṣīr al-Dīn, well known as *Chirāgh-i Delhi*—has described with deep insight ten stages and fifty phases of affection and that he had adopted all of them. These will present to us all the intricacies and the depth of the human mind. In expressing these delicate and deep emotions he draws upon the imagery of master mystic-poets who have gone before him. I recapitulate them below with, I hope, some useful additions.

I

The first stage of affection may be termed *ulfa* or attachment. It is another name for the inclination of the heart towards the object of love. The five phases of *ulfa* are distinguished as follows:

i. A person hears of the beauty of a lovely person, and a desire rises in him to have some sort of contact with this person. This psychological accident has been described by a poet in the following couplet:

Accidentally, I heard the talk of his beauty,
Promptly did a wave of love seize me and bereft me of reason and senses.[3]

This is *ulfa*, the first phase of affection.

---

1. العشق اُلفة رحمانية والهام شوق اوصاها الله على كل ذى روح لتحصل به اللذة العظمى التى لا يقدر على منالها الابتلك الالفة وهى موجودة فى النفس ومراتبها مقررة عند اربابها فما احد الا عاشق يستدل به على قدر وطبقة من الخلق ولذلك كان اشرف المذاهب فى الدنيا مراتب اللذين زهد فيها مع كونها معاينة ومالوا الى الآخرة مع كونها مخبرا اليهم عنها بصورة لفظ

Quoted from *Ta'rikh al-Suluk* by Hakim Najm al-Ghani Khan. *pp*. 283–284, 1318 A.H.

2. The complete extract from *Risala-i 'Ishqia* has been quoted in *Saha'if-Suluk*, the authorship of which is ascribed to Shaikh Nasir al-Din. I have taken it from the same book (pp. 43–46) with some changes. The book was published by Muslim Press, Jhajjar, District Rohtak, *n.d.*

3. حدیث حسن اوناگاه فرو خواندند در گوشم
در آمد عشق و یکباره ببرد عقل از من وهوشم

ii. The second phase of *ulfa* is *kitmān-i mailān,* or keeping this as a close secret and bearing the agony of it. A poet expresses this experience thus:

> *I need no physician to attend on me, nor anyone to sympathize with me,*
>
> *The remedy for this pain is the pain itself which disregards every remedy.*[1]

iii. In the third phase a sort of yearning (تمنا) sets in the heart of the lover which urges him to come in direct contact with his beloved. In this state the lover neither cares for his life nor is afraid of death. If union with the beloved is difficult or impossible, the lover prefers to die pining for him. So Farhād died in his passion to secure his beloved Shīrīn.

> *If Farhād could not win his sweetheart, Shirin, even as he desired,*
>
> *He sacrificed his own sweet life in his yearning for her!*[2]

iv. The fourth state is styled *ikhbār wa istikhbār, i.e.,* the desire to be fully aware of each other's condition. An aspect of this state is reflected by Ḥāfiz when he exclaims:

> *True, that I am separated from thee—*
>
> *I pray that none may feel this agony!—*
>
> *Still I hope that soon I will be with thee.*[3]

v. The fifth phase is styled *tadharru' wa tamalluq,* humbleness and cajolement. The lover sheds tears and says within himself, to use the language of Amīr Khusrau:

> *I am on the verge of death, hasten to me that I may live!*
>
> *Will it be of avail shouldst thou turn up when I am no more?*[4]

---

1. من از طبیب وپرستار هردو آزادم
دوائے درد من این درد بے دوائے من است

2. اگر فرهاد را حاصل نشد پیوند باشیرین
هم آخر جان شیرینش بر آمد در تمنایش

3. هرچند دورم از توکه دور از تو کس مباد
لیکن امید وصل توام عنقریب هست

4. بلب آمدست جانم تو بیا که زنده مانم
پس ازان که من نه مانم بچه کار خواهی آمد

or, in the manner of Ḥāfiẓ:

O thou jewel of a beloved! I plead before thee my woe of loneliness!

Without Thee I feel the nearness of death, the hour demands that thou come to me.[1]

II

The second stage of affection is *ṣadāqa* or truth. In this stage the heart remains unaffected by the beloved's fidelity, or infidelity, disregards and denials and by bestowal of favours. It could be discovered by five marks:

i. The person who has reached it regards carnal desires as foes, is antagonistic to his heart's passion, forsakes sensual pleasures and keeps his heart devoid of the love of the world. In such a state the harshness shown by the beloved is welcomed as a pleasant gift.

I drain the cup of hemlock offered by the Beloved, as if it were honey,

And desire to sip more of it eagerly.[2]

Whatever pain or suffering is inflicted on my grief-stricken heart,

Is to me but a pleasure and real comfort![3]

ii. The second phase is ***ghaira*** or jealousy. On reaching this phase the lover becomes jealous and on account of jealousy does not appreciate anyone even to utter the name of his Beloved or steal a glance at him:

The Beloved has stepped into the garden and I am dying of jealousy!

O bloomy breeze! Take a handful of dust and throw it into the eyes of the flowers.[4]

Again, as Sa'dī says,

I cannot tell the story of Thy love to anybody,

My jealousy does not allow that others should hear it.[5]

---

1. اے بادشه خوبان داد از غم تنهائی
دل بے تو بجان آمد وقتست که باز آئی

2. زهر از کف دوست همچنان شهد با شوق فرو برم دگرهم

3. هر درد و رنج کز تو رسد بر دل حزین آن محض راحتست مرا عین عافیت
به گلشن می رود آن شاخ گل من میرم از غیرت

4. کف خاکے بدست آر اے صبا در چشم گل افکن (نادم لا هیجانی)

5. حدیث عشق تو با کس نمی توانم گفت که غیرتم نگذارد که بشنود اغیار

When the lover progresses further in this phase, he feels jealous of his own self. Shiblī, therefore, had prayed to God thus:

O Allah, Thou art Almighty and Great, resurrect me blind on the day of judgment, so that even my eyes may not behold Thee![1]

Amīr Qāsim has expressed this idea in the following couplet:

I feel jealous of my mind when your idea passes into my mind,
How can I tolerate others beholding your beauty?[2]

A poet has expressed the psychological reasons for this experience of jealousy in the following couplet:

Due to jealousy I have cleared my heart of everybody except thee,
For none except thee should enter this sanctuary![3]

iii. The third phase is *ishtiāq* or ardour in which the desire to meet the Beloved blazes into a conflagration and the poor lover involuntarily complains:

My yearning and patience are well-nigh beyond my control.
If Thou delayest coming any further, I may collapse.[4]

O Thou! Life is of no value to me without Thee!
What life is it without Thee?

To live without beholding Thy pleasing countenance
Is to treat a state of death as life.[5]

iv. The fourth phase is *dhikr-i Mahbūb* or remembrance of the Beloved. As it is a well-known saying:

He who loves a thing speaks of it often.[6]

---

1. اللهم احشرنی اعمی فانك اجل و اعظم من ان ترَاك عینی
2. زدل رشك آیدم چون بگزرد در دل خیال تو
چنان بینم که افتد چشم غیرے بر جمال تو
3. زغیرت خلوت دل را زغیرت کرده‌ام خالی
که غیرت را نمی زیبد درین خلوت سرا رفتن
4. مشتاق وصبوری از حد گزشت یارا
گر تو شکیب داری طاقت نماند مارا
5. اے بے تو حرام زندگانی خود بے تو کدام زندگانی؟
6. من احب شیئًا فاکثر ذکره

Once a lover fell ill, his friends inquired of him whether they should call a physician. He replied: "My physician is the recitation of the name of my Beloved."

O Beloved! Thy name is a cure for all my ailments,
By Thy name do I attain all my ends![1]

v. The fifth phase is *taḥayyur* (تحیر) or astonishment. In spite of his exalted rank, Prophet Muḥammad addressed God as the "Guide of the astonished" and finally prayed: "O God! Increase my astonishment at Thee!"[2]

When the Beloved is sublime and it is impossible to have access to him, what remains there except awe and bewilderment?

Thou art the king of the realm of beauty, I am but a helpless beggar!
My life, which is not my own, has no asset except its sense of wonder![3]

III

The third stage of affection is termed *mawadda* which is marked by excitation of the heart and passionate desire for the Beloved (هیجان القلب و اتصافه بالهوی). Its phases are also five.

i. The first phase is *niyāḥa wa-iḍṭirār* or bewailing and agitation. At this stage the lover moans, groans and expresses great agony:

In my desire for thee, O Idol of Beauty!
Every hair of my body cries in sorrow![4]

ii. The second phase is *girya wa bukā* or shedding tears in profusion. It is said about the Prophet of Islam that "he was always sorrow-stricken and shed tears."[5]

---

1. اے نام تو شفائے امراض و ز نام تو ام حصول اغراض
2. رب زدنی فیك تحیرا
3. تو ئی سلطان ملك حسن من بیچاره درویشم
بجز حیرت دگر نبود نصیب جان بے هوشم
4. در هوائے تو اے بت مه روئے می کنند نوحه برتنم هر موئے
5. كان علیه السلام دائم الحزن والبكاء

In his prayer he would humbly say: "O Allah! bless us with a weeping eye."[1]

As a lover has said:

I wept so copiously in thy separation,
That the entire surface of the earth turned wet![2]
In thy absence my tears gradually swelled into a river,
Have a look at it! Come and seat thyself in the boat of my eye and go a-sailing in the river![3]

iii. The third phase is *ḥasra* or regret. On reaching this phase the lover casts a sorrowful glance on the life wasted and feels sad in the memory of the time spent without the beloved!

The life that passes without thee is worse than death.
The day that passes without thee is like doomsday for me![4]

iv. The fourth phase is *fikr-i maḥbūb* or letting the thought of the beloved seize the lover. This is the stage of intense contemplation, and such a contemplation brings the Beloved close to the mind of the lover. That is why an hour of contemplation has been regarded as of greater value than sixty years of ritualistic prayers.[5]

Some gnostic has expressed this idea in the following couplet:

I have not the least desire to think of anything except thee for a moment!
For who is there in the twin worlds to compare with Thee?[6]

---

1. اللهم ارزقنا عيناً باكية
2. جانان من از فراق تو چندان گریستم
کیں آب چشم من همه روئے زمین گرفت
3. سرشکم رفته رفته بے تو دریا شد تماشا کن
بیا در کشتی چشمم نشین و سیر دریا کن
4. عمرے که بے تو می رود از مرگ بدتر است
روزے که بے تو می گزرد روز محشر است
5. فکر ساعة خير من عبادة ستين سنة
6. نخواهم جز تو یك ساعت تفکر درد گر کردن
که در هر دو جهان جانان ندارم چون تو دلداری

v. The fifth phase is ***murāqiba-i maḥbūb*** or keeping the mind absorbed in the thought of the beloved. This is a sublime stage. It is said that once 'Alī was saying his prayers, and suddenly people witnessed that his face turned pale and he fell down unconscious on the prayer-mat. When he recovered he said: "During the prayers I meditated on God and I felt ashamed of my shortcomings."[1]

IV

The fourth stage is styled *hawā* or passionate desire. In this stage the lover is always inclined towards the beloved or longs for him. It also has five phases:

i. The first phase is ***khuḍū'*** or humility or subjection. Ḥasan says:

> ***For meeting the Beloved face to face, nothing is better than presenting oneself with humility at the threshold of the Beloved.***[2]

As a lover has said:

> ***What worth my life is that I sacrifice it for thee?***
>
> ***But what is to be done, I have nothing else.***[3]

ii. The second phase is *iṭā'at-i* ***maḥbūb*** or to spend one's life in obedient devotion to one's Beloved and to dedicate to him all that one has:

> *So long I am alive I shall love Thee!*
>
> *As long as I have my head, it is there for Thee to play with as Thou likest!*[4]
>
> *The entire course of our life has been spent in the service of the Beloved.*
>
> *All that we have done is just this much!*[5]

---

1. راقبت الله فی صلواتی فاستحیت من تقصیری
2. ما اعلم فی وصال احسن من الخضوع علی بابه
3. یك جان چه متاع است که سازیم فدایت
   اما چه توان کرد که موجود همین است
4. مرا تا جان بود عشق تو بازم
   مرا تا سر بود گوئے تو سازم
5. ما نقد عمر صرف ره یار کرده ایم
   کارے که کرده ایم همین کار کرده ایم

iii. The third phase is *sabr, i.e.*, tacit endurance. As someone has remarked: "Endure and gulp in all pain without remonstrance."[1]

The only way before a lover is tacit endurance: "The Beloved does what pleases him."[2]

A tradition of the Apostle observes:

> *When God loves anyone devoted to Him, He puts him to severe tests; when he endures them steadfastly, he is marked out for distinction, with all his imperfections overlooked and with unsolicited spiritual favours conferred on him, for no special effort on his part to deserve them.*[3]

Such is the love of God shown to one who loves Him ardently. Some gnostic has rightly remarked:

> *For agonized hearts there is nothing save patience to cleanse them (of their restlessness);*
>
> *When water stands still it resembles a mirror!*[4]

iv. The fourth phase is *tadarru'* or humility, that is, to express, humbleness, to supplicate. The Qur'ân commands:

> *And do thou bring thy Lord to remembrance in the very soul with humility and reverence.* (7 : 205)[5]

When matters come to such a pass for the lover that neither meeting the Beloved lies in his power nor the breeze of the garden of proximity reaches him, and when neither he possesses the physical strength to speak, nor is his soul strong enough to soar high, what else can he do except to weep and feel helpless!

> *As my hands are weak and my strength has waned,*
>
> *I have taken to the path of humility and prayer!*[6]

---

1. اصبر و تجرع البلوى من غير شكوى
2. المحبوب يفعل ما يشاء
3. اذا احب الله عبداً ابتلاه ، فان صبر اجتباه ، وان رضى اصطفاه
4. جز صبر نیست صیقل دلهاے بیقرار چون ایستاد آب بآئینه می رسد
5. واذکر ربك فى نفسك تضرعاً وخيفة
6. چون نیست دست زورم ویاراے طاقتم
ایك رہ تضرع وزاری گرفته ایم!

v. The fifth phase is that of *riḍā'* or resignation. Some gnostic has said:

> *The state of resignation is marked by complete surrender of oneself to the Beloved to handle it as he likes. His state resembles that of a corpse to be freely handled by the man who washes and dresses up the dead body for ceremonial burial.*[1]

This is how a lover addresses his Beloved:

> *O Beloved! The tall Cypress of the Garden*
> *Dwarfs before thy stature!*
> *Thy amorous glance has slain me,*
> *But I forgive it for ever!*
> *If I do not lay my head on thy threshold,*
> *What else can I do? Is there any other door for me?*[2]

V

The fifth stage of love is styled *shaghaf* or violent affection. The word has been used in the Qur'ān in connexion with the love affair of the Egyptian princess with Joseph:

> *Truly hath he inspired her with violent love.* (12 : 30).[3]

It also has five phases.

i. The first phase is the obedience to the commands of the Beloved and the carrying out of his orders, willingly and spontaneously. One of the commandments of the Holy Qur'ān is:

> *Therefore, stand firm (in the straight path) as thou art commanded.* (11 : 112)[4]

And what has been commanded?

> *Devote thyself to Him wholeheartedly.* (73 : 8)[5]

---

1. شرط الرضا ان یکون العبد بین یدی مولاہ کالمیت بین یدی الغاسل یقلبه کیف یشاء
2. اے سرو بلند بوستانی در پیش درخت قامتت پست
گر سرنه نهم بر آستانت دیگر چه کنم ، در دگر هست ؟
3. قد شغفها حبا
4. فاستقم کما امرت
5. تبتل الیه تبتیلا

One engrossed in thy thought is oblivious of the world,
One wounded by the shaft of thy love does not need any salve.
If I suffer even a thousand woes in thy love,
I do not feel their sting, provided thou art before me.[1]

ii. The second phase is guarding the inward against all except the Beloved. Some gnostic lover has remarked:

If one guards his heart from turning to other, God fills it with light.[2]

The reason for this appears to be that "God is single and appreciates singularity alone."[3]

As inspired in the great Saint of Baghdad, Shaikh 'Abd al-Qādir Jīlānī, the Beloved (God) says:

Live for Me and guard thy mind against the thought of any other.[4]
We see none but our Friend, Him alone we desire, and go after no one else!
We have passed by ourselves and cut asunder all other ties.[5]

iii. The third phase is to shun everything that is distasteful to the Beloved. I have dealt with this subject under 'Compatibility' (*supra*).

iv. The fourth phase is regard for the friends of the Beloved. The Prophet of Islam, therefore, has mentioned it in his prayer:

I pray for Thy love and for the love of him who loves Thee.[6]

---

1. مشغول ترا خبر زعالم نبود   مجروح ترا حاجت مرهم نبود
در عشق تو گر هزار غم پیش آید   چون در نظر توام ازان غم نبود
2. من حفظ باطنه عن الاغیار ملأ الله قلبه بالانوار
3. الله وتر یحب الوتر
4. عش لی وق قلبك عن سوای
5. جز دوست نه بینیم و نه خواهیم و نجوئیم
از خویش گزشتیم و ز اغیار برستیم
6. اسئلك حبك وحب من یحبك

and has disclosed his method thus:

For the sake of Thy love only we love those who are devoted to Thee.[1]

v. The fifth phase is of keeping one's own counsel regarding love-matter, during the love affair between the lover and the Beloved. Consequently Shiblī observes:

Love requires that it should be concealed from others.[2]

Some gnostic had said:

If only one could hold back the tears of love from flowing—tears which betray love—one indeed will be ranked very high among the lovers.[3]

Some lover has stated his own case as follows:

However much I may conceal the pang of my love for thee!
My foolish tears betray me.
My pale face betokens my inability to bear separation from thee.
It throws into open the secret hidden in me![4]

VI

The sixth stage of affection is *khulla* or exclusive attachment to the Beloved. This word is derived from *takhlia* and means emptying the heart of all save the Beloved. It has also five phases.

i. The first phase of *khulla* is *mu'ānida* or enmity. What happens is that when the lover moves in company, he feels ill at ease with strangers and is afraid of being laughed at. People become his enemies and are prone to ridicule him. To explain this the author of *Risāla-i 'Ishqia* has quoted the following verse of the Qur'ān:

---

1. نحن نحبك من اطاعك من خلقك

2. شرط المحبة كتمان الاحوال

3. لولا الدموع الفاضحة فكتمان الاحوال من منازل الرجال

4. غمت هرچند می پوشم بدامن   فضیحت می کند چشم روانم
رخ زردم ندارد طاقت هجر   برون می افگند راز نهانم

Never sent We a messenger, or, a Prophet, before thee but when he recited (the message), Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise. (22 : 52)[1]

This shows that Satan and his helpmates prepare their front against the lover, worry him and try to scandalize him. Of course there is calumny or malicious misrepresentation in love, as Sālik Yizdī has said:

The paleness of visage and heavy beating of the heart,
Expose the poor lover to ridicule on all hands.[2]

ii. The second phase is *ṣidq* or truth and sincerity, as has been aptly remarked:

Affection is truth and sincerity and one who is true and sincere is the friend of Allah.[3]

The Qur'ān too has hinted at it in the following verse:

And he who brings the Truth and he who confirms (and supports) —such are the men who do right. (39:33)[4]

Sa'dī had said;

Truthfulness (sincerity) is an attribute that pleases God,
I've never seen one gone astray who trod on the right path.[5]

iii. The third phase is *ishtihār* or publicity of lover's state. At this point, the lover steps out of his egotism; he does not care whether he is held in respect or disgrace. The Beloved gives publicity to lover's condition and spreads it far and wide. Some lover prayed to God: "O God!

---

1. وما ارسلنا من قبلك من رسول ولا نبي الا اذا تمنى القى الشيطن فى امنيته فينسخ الله ما يلقى الشيطن ، ثم يحكم الله آياته والله عليم حكيم

2. از پریدن‌ہاۓ رنگ و از تپیدن‌ہاۓ دل
عاشق بیچارہ ہرجا ہست رسوا می شود

3. المحبة صدق والصادق حبيب الله

4. والذى جاء بالصدق وصدق به اولئك هم المتقون

5. راستی موجب رضاۓ خداست　　کس ندیدم کہ گم شد از رہ راست

Keep me in concealment." In reply he was told, "O man! God never conceals anything."[1]

But at this point there are many difficulties to tide over.

iv. The fourth phase is *shikwā* or complaint, *i.e.*, bewailing the distraction caused and the anguish suffered. Jacob, the Prophet, therefore, said: "I only complain of my distraction and anguish to God." (11 : *86*)[2]

The Holy Prophet of Islam exclaimed:

> *Praise be to Thee alone and before Thee alone I complain of my anguish.*[3]

How can the lover complain of his Beloved? However, he can express his humility, distraction and helplessness before his Beloved alone and not before anyone else.

When the Prophet Job in distress complained to God:

> *Truly distress hath seized me, but Thou art the most merciful of those that are merciful.* (21 : *83*)[4]

God said about him thus:

> *Truly We found him full of patience and constancy. How excellent in Our service ever did he return* (*to Us*). (38 : *44*)[5]

The complaint of the lover amounts to this: "Is there anyone save thee before whom I may complain of my woe and anguish?"

Again:

> *Everyone in this world has someone to look after him;*
> *I have none but thee and thee and thee alone.*[6]
> *There is no other door to enter on the path that I have to tread,*
> *Whither should I go from this door? Which other door is open to me?*[7]

---

1. اللهم استرنی ! فاجیب یا فلان الحق لا تستر شیئا
2. انما اشکوا بثی وحزنی الی الله
3. لك الحمد و الیك المشتکی
4. انی مسنی الضر وانت ارحم الراحمین
5. انا وجدناه صابرا نعم العبد انه اوّاب
6. هر کسے در جهان کسے دارد من ترا دارم وترا وترا !
7. چو هیچ باب ازیں در طریق رفتن نیست بکجا رویم واز در کدام در داریم

From thee I complain to thee alone!

For, beside thee I find none to whom I may appeal.[1]

v. The fifth phase is *huzn* or anguish. It has been said:

Verily God regards as friend the heart that is agonised for Him.[2]

Says God:

I am found in those hearts which are broken for my sake.[3]

The prayer of the lover is nothing but this:

Would that I forget all pleasures save the pleasure of thy love,

And the pang of thy love shall replace my life in me.[4]

VII

The seventh stage has been styled *mahabba* or affection. This is a sublime phase and it has been mentioned in the Qur'ān:

Allah loves them and they love Allah. (5 : 57)[5]

It has also five phases.

i The first phase is that of *husn-i akhlāq* or good morals and good conduct, in private and in public, in prosperity and adversity.

At this phase the acts and deeds of the lover are praiseworthy and earn for him public esteem. His eyes behold none except the Friend, and his heart does not think of anyone save the Beloved. He is aloof, yet, in society, considering that men are fellow-creatures, he is polite to them. But inwardly he is aloof and is distant from his fellow-beings and remains attached to his Beloved only. His *modus operandi* now is that "he combines in himself both singularity and plurality."[6]

Some gnostic has made the Beloved say:

If thou art with all, but, with me also, it would mean thou art with nobody.

---

1. از دست تو هم پیش تو فریاد کنم زانکه
   چون جز تو نمی بینم فریاد رسے را
2. ان الله یحب قلبا حزینا لاجله
3. انا عند المنکسرة قلوبهم لاجلی
4. جز عشق تو عیشها فراموشم باد حزن تو بجائے جان در آغوشم باد
5. یحبهم و یحبونه
6. کن جمعانیا و وحدانیا

If thou art not with anybody, but, not with me, it would imply thou art with all.[1]

ii. The second phase is that of *malāmat wa izhār-i sukr wa-haira* or, courting blame in a state of intoxication and bewilderment. At this level, the lover is intoxicated and loses the consciousness of his own self by drinkking deep of the cup of affection. He is neither afraid of disgrace nor does he fear ignominy; distraught he charges forth and like, one drunk, finds his way to the *kharābāt* or tavern of love:

Thy love has made me a profligate, reckless of human conventionalities,

Else, I would have lived a life of peace![2]

Now innumerable favours are showered on the lover and he has to pass through many tribulations also. Sometimes the Prophet of Islam is told:

If you had not been, I would not have manifested My 'rubūbīa' (Divine Providence)[3]

and sometimes he is informed:

If it were Our will, We could take away that which We have sent thee, by inspiration; then wouldst thou find none to plead thy affair in that matter against Us. (17:86)[4]

Sometimes Moses, the Interlocutor of God, is told:

I have chosen thee for Myself. (20:41)[5]

And sometimes he is warned:

By no means canst thou see Me (direct). (7:143)[6]

God says with regard to Adam:

I will create a vicegerent on earth. (2:30)[7]

---

1. گر با همهٔ چو بامنی ، بے همهٔ ، ور بے همهٔ چو بے منی با همهٔ
2. عشق تو مرا خراباتی کرد ورنه من بیچاره بساماں بودم
3. لولاك لما اظهرت الربوبية
4. ولئن شئنا لنذهبن بالذی اوحینا الیك ثم لا تجد لك به علینا وکیلا
5. واصطنعتك لنفسی
6. لن ترانی
7. انی جاعل فی الأرض خلیفة

And sometimes it is said about him:

Thus did Adam disobey His Lord and allow himself to be seduced. (20 : *121*)[1]

In this way, God sometimes raises the rank of the lover, and sometimes He puts him to an ordeal. But if the lover is perfect, he never takes his eyes off the Beloved, and in all his ways desires nothing but what the Beloved desires, and exclaims:

O Beloved! If thy purpose is that I give up my own purpose!
My sole purpose would then be to serve thy purpose alone![2]

iii. The third phase is that of *mushāhida-i ghaib* or seeing the unseen. On reaching this phase the lover becomes a man of 'insight' and the Beloved reveals to him some of his ways and attributes, infuses into his heart the effulgence of his love and draws his mind to the very source of knowledge. But this stage is beset with innumerable pitfalls; many heads roll here in the dust, and not a few lives are lost. But if the Beloved continues to favour the lover, and the latter closes his eyes to all but the Beloved (as has been said of the Prophet of Islam) that

(*his*) *sight never swerved, nor did it go wrong.* (53 : *17*)[3]

he assumes with God the position of *qāba qausain*, as the Qur'ān puts it, in other words, "comes closest to Him" (53 : *9*).

It is in such a situation that he is allowed the privilege of beholding His Countenance. The Qur'ān expresses it thus:

Hast thou not turned thy vision to thy Lord? (25 : *45*)[4]

This is the highest favour that one may receive from the Beloved.

When thou hast severed connexions with all, I am thine.[5]

---

1. وعصی آدم ربه فغوی
2. اگر مراد تو اے دوست نہ مرادی ماست
مراد خویش ازیں بیش من نخواھم داشت
3. ما زاغ البصر وما طغی
4. الم تر الی ربك
5. چو از جمله جهان بریدی من ترا ام

This has been hinted at in the following verse of the Qur'ān also:

> ***When ye turn away from them and the things they worship other than God, betake yourself to the Cave.*** (18 : 16)[1]

Here *kahf* or cave means the cave of union (*kahf al-wiṣāl*). This point comes at the end of the journey to God.

iv. The fourth phase is that of *ārzū-i mulāqat* or the desire of meeting the Beloved. Even if the lover is bathed a hundred times in his own blood and even if he is hanged a hundred times on the gallows of tribulations, the longing for union with the Beloved and the desire of meeting him face to face grows stronger in his heart. The thought of acceptance and rejection does not cross his mind. If he receives a hundred lashes of لن ترانی or "By no means thou canst see me (direct)" on his back, even then he will go on reiterating the cry:

> ***Show (thyself) to me that I may look upon thee.*** (7 : 143)[2]

As a lover has said:

> ***Even if I am hit by arrows or I am slain by a sword,***
> ***None of these devices will deter me from thy quest.***[3]

v. The fifth phase has been styled *istīnās* or, desire for fellowship.

> ***The sign of attachment with the Beloved is detachment from all else.***[4]

The lover's cry is:

> ***Behold! O Jewel of Beloved, I am aflame!***
> ***Ask, at least once, what this pauper needs.***[5]

---

1. واذ اعتزلتموهم وما يعبدون الا الله فأوا الى الكهف

2. ارنی انظر اليك

3. اگر به تیر زنندم وگر به تیغ کشند
به هیچ ضرب وسیاست ز تو ندارم دست

4. علامة المؤانسة بالحبيب التوحش عن غيره

5. ای پادشاه حسن خدا را بسوختیم
یکره سوال کن که گدا را چه حاجتست

VIII

The eighth stage is 'Love,' which is another name of excessive and intense affection. At this stage one loses one's reason and senses.

One day Fate related to me the tale of thy Beauty,

Promptly did love seize me and I was bereft of reason and senses![1]

Love is the conflagration which burns the hay-rick of existence to ashes and uproots the tree of life. K͟hwāja Shiblī had said:

> Love is the Fire which, once kindled in the heart, consumes everything other than the Beloved.[2]

Love arrived and turned me out of doors,

And dangled the sword of heedlessness over my head![3]

The gist of love amounts to nothing but this:

I am burnt, burnt and burnt out![4]

Faith does not reach perfection without love. The Qur'ān emphatically says:

> Those of faith are overflowing in their love for God. (2 : *165*)[5]

But love is something spontaneous and not acquired:

> God granteth His power to whom He pleaseth. (2 : *247*)[6]

In the words of Hūjwīrī (*d.* 465 A.H.)

> Love is a divine gift, not a thing that can be acquired by human effort, without the grace of God...If the whole universe wished to attract love, it could not. If it made the utmost effort to repel it, it also could not.[7]

---

1. کتاب حسن تو روزے قضا می خواند در گوشم
شدم از عشق بیگانه نه عقلم ماند نه هوشم

2. العشق نار یقع فی القلب فاحرقت ما سوی الحبیب

3. عشق آمد و کرد خانه خالی　　برداشته تیغ لا ابالی

4. حاصل عشق این سخن بیش نیست　　سوختم وسوختم و سوختم

5. والذین آمنوا اشد حباً لله

6. واللہ یؤتی ملکہ من یشاء

7. عشق از مواهب است نه از مکاسب

Ghālib has expressed this fact thus:

Love, O 'Ghālib,' is not controllable;

This is a fire which neither can be kindled nor extinguished at will.[1]

Khwāja Sayyid Muhammad Gīsū-Darāz (d. 824 A.H.) says:

Love is a gift and a special boon of God.[2]

The following is one of his couplets:

Love-making is not in our power,

God crowns the head He likes.[3]

All *ṣūfīs* unanimously agree that affection and love are the gifts of God.

Love has five phases:

i. The first phase is *fūqdān-i qalb*, or the losing of one's heart. It is a well-known saying:

He who has not lost his heart is not a lover.[4]

As a poet expresses this idea in his own words:

Why do you make a search for my heart, for I do not know where it is?

Tell me yourself, what is a heart, I do not find its trace anywhere.[5]

The reason for this is that whosoever has a heart heeds its presence alone and is oblivious of love:

He said that he knew the essence of love?

He lied, for he knows himself alone.[6]

When Dhū'l-Nūn of Egypt was asked, "Who is the true lover?," he replied:

---

1. عشق پر زور نہیں ہے یہ وہ آتش غالب جو لگائے نہ لگے اور بجھائے نہ بنے

2. عشق وہبی صرف است وبخششے خاصه است

Asma' al-Asrar, p. 129.

3. عشق بازی اختیارے ما نبود هر کرا خواهند بر سری نهند

4. من لیس بمفقود القلب لیس بعاشق

5. زدلم نشان چه خواهی که زدل خبر نه دارم
تو بگو که دل چه باشد من ازو اثر ندارم

6. که گفت من خبرے دارم از حقیقت عشق
دروغ گفت که از خویش او خبر دارد

> When you see a man who wears a worried look, has lost his heart and has no control over reason, sheds tears very often and is desirous of death and extinction and with all that is modest and well-behaved and finds time for devotion, know that he is true lover![1]

ii. The second phase is *ta'ssuf* or grief. Here the lover who has lost his heart and is separated from his beloved is always in grief. The Qur'ān has described the plight of the Prophet Jacob in the following verse:

> How great is my grief for Joseph! And his eyes became white with sorrow and he fell into silent melancholy. (12 : 84)[2]

iii. The third phase is *wajd* or ecstasy and ecstasy is such a mystic state that neither words nor speech can describe it. For the ecstatic the whole universe becomes narrow like the circle of a ring. Even the vast world of the angels (*malakūt*) appears to him of no consequence; he does not find comfort and rest anywhere.

iv. The fourth phase is *bi-ṣabrī* or impatience. During this phase the lover loses his vigour and strength and his life catches fire, as it were, in its yearning for the Beloved. The flame of desire keeps him excited, and he passes day and night in shouting and clamouring for his Beloved!

As long as I had strength, I was patient,

But when my strength gave way I suffered humiliation.[3]

Defeating patience my heart felt agonized

O Patience! Was this all the strength thou hadst?[4]

---

1. اذا رأيت رجلا مضطر الوجه ، مفقود القلب ، مغلوب العقل ، شديد البكاء
طالب الموت والقضاء ومع ذلك يراعى الادب و تيفق الاوقات فهو عاشق صادق

2. يا اسفى على يوسف و ابيضت عيناه من الحزن فهو كظيم

3. تا بود مرا طاقت بودم به شکیبائی
چون کار بجان آمد زین پس من و رسوائی

4. سر پنجه صبرم را بپچید وبرون شد دل
اے صبر همیں بودت بازوے توانائی

Some lover has stated:

Love and patience are the two antonyms which can never be reconciled.[1]

The heart of a patient lover is, as it were, a stone;

The distance between love and patience is a thousand mile.[2]

v. The fifth phase is styled *ṣiānat* or safety. The lover's behaviour becomes like that of a mad man; his eyes shed tears, his heart is seared, he runs distracted hither and thither in lanes and streets and wanders in deserts. He does not know of anything but his Beloved, utters no words except the names of his Beloved; in his madness he talks to stones and grass and tells his message to the balmy breeze. Lovers keep alive by the scent of the Beloved only and are resurrected uttering His name.

As a *ṣūfi* poet has said:

When the perfume of the Beloved passess over the mortal remains of lovers,

It is no wonder that even decayed bone may come to life.[3]

IX

The ninth stage is styled *taim* or enslavement. At this stage the manacles of humiliation and submission are put around the neck of the lover and his feet are bound by the fetters of slavery. It also has five phases:

i. The first phase is termed *tafarrud* or detachment or isolation. Reaching this phase the lover is isolated from all except the Beloved, and thus he attains union with the Beloved.

I am lost to myself, I do not know what name I bear.

Am I a lover or a beloved or what, I know not?[4]

1. العشق و الصبر ضدان لا يجتمعان

2. دلے که عاشق و صابر بود مگر سنگ است
زعشق تا بصبوری هزار فرسنگ است

3. بوئے محبوب چو بر خاك احبا گزرد
چه عجب گر بشود زنده ازو عظم رميم

4. در خویش گمم که من چه نامم
معشوقم و عاشقم کدامم

Here the lover is relieved of his ego:

My story is a page, turn it and see, I am not there!
I have become thee and there the matter ends.[1]

Here, the lover and the Beloved become one and duality vanishes.

All the three, love, lover and the beloved are really one.
There may be a difference between me and thee, but in reality there is He only.[2]

Rūmī has said:

The lover is merged in love and love is merged in the Beloved.[3]

The following couplets of Manṣūr Ḥallāj are well known:

I am He Whom I love and He Whom I love is I,
We are two spirits dwelling in one body!
If thou seest me thou seest Him.
If thou seest Him thou seest us both![4]

In this phase of detachment only, Ḥallāj cried out involuntarily:

Is it thou or I? No, both of us are one,
I shun and avoid positing duality![5]

During this phase, the Beloved's jealousy is stirred and tears the veil of duality! It is in this sense that the following verse of the Qur'ān is understood by the *ṣūfīs*:

---

1. حدیث من ورقیے، باز کن که من نه منم
همه تو گشتم واینك حدیث شد کوتاه

2. عاشق و معشوق و عشق هر سه یکے دان در اصل
فرق میان من و تو هست حقیقت 'هو' است

3. عاشق محو در عشق و عشق محو در معشوق

4. انا من اهوی ومن اهوی انا نحن روحان حللنا بدنا!
و اذا ابصرتنی ابصرته و اذا ابصرته ابصرتنا!

5. لو انت ام انا من العین فی العین
حاشای حاشا من اثبات اثنین

All that is on earth will perish,

But, will abide (for ever) the Face of my Lord; (55 : *27*)[1]

As a *ṣūfī* poet has said:

At this stage love and the lover effaced,

The Beloved alone remains and that is all, adieu![2]

ii. The second phase is *istitār* or occultation. Here, concealment is solicited and is desired by both the sides; the jealousy of the Beloved exceeds that of the lover. The Prophet of Islam said:

I am jealous and Allah is more jealous than me.[3]

What takes place is thus described by a lover:

My heart is glued to Thee, my eyes are turned away,

So that people may not know that I am after Thee.[4]

This is an unusual phase. The Prophet of Islam has informed us of the ultimate reality in the language of signs and symbols only.

I share a secret with the night and 'tis a strange secret!

The night knows it and I know and the night.[5]

Alif, lām, mīm; alif, lām, mīm, ṣād[6]

and other abbreviated letters are symbols of the same kind. As the Qur'ān hinted:

So did (God) convey the inspiration to His servant—(conveyed) what He meant to convey. (53 : *10*)[7]

---

1. كل من عليها فان و يبقى وجه ربك ذوالجلال و لاكرام

2. عشق و عاشق محو گردد زیں مقام
خود همان معشوق ماند والسلام

3. انا غيور و الله اغير منى

4. دل پیش توام دیده بجائے دگر ستم
تا خلق نداند که ترا می نگرستم

5. رازیست مرا با شب و سریست عجب
شب داند و من دانم و شب

6. الم ، المص

7. فاوحى الى عبده ما اوحى

iii. The third phase is that of *badhl-i rūḥ* or staking of one's life. At this phase one does not feel concern for one's life. Here only, some lover has uttered the cry:

Don't surmise that I shall be tired of my friend:
So long as I am alive I shall be loving him.
If thou hearest that the caravan perished in grief for thee,
Know, then, that the first man who died was myself.[1]

iv. & v. The fourth and fifth phases are that of fear and hope. During these phases, the lover, due to the dread of the termination of his love with Beloved, trembles and shudders and the hope of meeting the Beloved gladdens his heart. Keeping in view God Almighty's attributes of Dominance, Dignity and Unconcern the lover fears that his love for God at some moment may get transferred to someone else besides Him, or, any act of his may displease Him. It is evident that when a person is deep in love with some object, he will be afraid of losing it. Now, if the Beloved is such that losing him is probable, the lover will certainly feel alarmed at the very idea crossing his mind. The gnostics hold that, he who worships God merely on the basis of love and forsakes fear, may due to pride and taking undue liberty with God, perish. And he who worships God due to fear alone and does not feel love for Him drifts away and is severed from Him. On the other hand, God makes that person His beloved and draws him near to Him, who worships Him and is devoted to Him due both to fear and love. It follows that fear is *sine qua non* for the lover and love is necessary for him who is afraid

The following tradition conveys the same:

Faith is midway between fear and hope.[2]

Who is there who does not fear His unconcern?
Is there one who does not rely on his Providence?[3]

---

1. از من گمان مبر که دل از دوست بر کنم
تا جان درین تن است دم از عشق برزنم
گر بشنوی که قافله مرد در غمت
اول کسی که جان دهد از بهر تو منم

2. الایمان بین الخوف والرجاء

3. که نترسد ز بے نیازی او   که ننازد ز کارسازی او

X

The tenth stage is styled *walah* or bewilderment. This stage is beset with tremendous dangers, consequently it has been said :

In distance there is torment and in proximity bewilderment.[1]

This sense can be grasped in the following words uttered by a lover :

If I behold thee I lose my life!

If I don't see Thee, how can I live?

I face a strange dilemma!

Should I lose my life or should I abstain from seeing Thee?[2]

Al-Ghazālī in his treatise *Risāla-i Sawāniḥ* writes :

> The Beloved is always a beloved, his attributes are unconcern and freedom from want. The lover is always a lover, his attributes are want and poverty. Thus as a lover will always require a beloved, want will always be his attribute, and as a beloved is not in need of anything, unconcern will always be his attribute.

The same sense has been expressed by a lover thus ;

Thou always capturest my heart and canst not help it!

Thou hast not gauged the grief thou hast caused, and canst not help it.

I've passed a thousand nights in anguish without thee,

Not for a night thou wert other than thou art, and canst not help it.[3]

---

1. فی البعد تعذیب وفی القرب حیرة

2. گر بینمت جان می رود ور ننگرم خود چون زیم؟
حیرانم اندر کار خود کت جان دهم یا ننگرم؟

3. همواره تو دل ربودهٔ معذوری! غم هیچ نیازمودهٔ معذوری!
من بے تو هزار شب بخون در بودم! تو بے تو شبے نبودهٔ معذوری!

The Beloved, regardless of the attributes of loveliness, is independent of the lover. But if the attribute of loveliness is taken into consideration, the Beloved, too, may be considered to be in want of love and the lover. The Beloved however, exists and for his existence does not require anything. The same cannot be said of the lover. Khwājā Abū'l-Wafā of Khwarazm says:

> If the famous tradition "I was a hidden treasure, I desired to become known and I created the world in order to be known"[1] is kept in view, it could be said that divines and gnostics have an assignment in the world of Love of the Absolute and the Qur'ānic verse "They love Him and He loves them" would show that lovers, too, are held in high regard in the Sanctorum of Love of the Absolute. But, it is better to dispel false hopes, for the reason that He does not stand in need of anybody!
>
> *The Beloved placed a mirror before Him,*
> *And has fallen in love with Himself;*
> *He is independent of all, still everybody*
> *Has appeared as a claimant for His love!*
> *He Himself is the lover, the Beloved and love itself.*
> *Who art thou when He alone is all these?*[2]

Now what remains there except astonishment and bewilderment?

> *There is astonishment after astonishment and bewilderment after bewilderment:*
> *In this labyrinth the intellect of thousands of sages is puzzled.*[3]

---

1. كنت كنزا مخفيا فاحببت ان اعرف فخلقت الخلق لا عرف

2. آئینه در روے خود ی داشته است
تا بخود عاشق زار آمده است
او ز جمله فارغ است و هر کسے
اندریں دعوے بدیدار آمده است
اوست عاشق اوست معشوق اوست عشق
کیستی تو جمله چوں یار آمده است

3. حیرت اندر حیرت است و والهی در والهی
اندریں ره صد هزاران عقل عاقل مبتلا است

This stage, too, has five phases:

i. The first phase is that of *ibtihāl* or supplication. To it the lover takes recourse in all humbleness and meekness. The lover begs of the Beloved nothing but the Beloved himself. Accursed is lover who begs of his Beloved anything except the Beloved Himself. He would not be a lover at all, in the true sense of the word. The object most desired by the lover is the Beloved Himself; his cry is, "Thou art the goal of my quest."

In a frenzy of helplessness he cries out:

How can I be alive for no other beauty appeals to me?
This eye of mine is used to seeing thee![1]

ii. The second phase is that of 'Drinking the wine of Love.' In this phase the lovers have different tastes. Some quaff this wine in the goblet of pain, and some sip it out of the cup of longing and say:

I drank cup after cup of the wine of love;
Neither I felt satiated nor the wine was finished.[2]

Some drlnk it out of the cup of grief, and some out of the cup of toil; some out of the cup of fear and a few out of the cup of hope. And everyone has to undergo toil and tribulation of every kind.

iii. The third phase is *sukr* or intoxication. It has been observed by some gnostic:

> He, whom the goblet of love inebriated, will be awakened by the sight of the Beloved.[3]

Some say:

> Love is intoxication in astonishment and there is astonishment in intoxication and the lover is usually intoxicated.[4]

---

1. من چون زیم که روے دگر خوش نمی کند
این چشم روسیه که بروے تو خو گرفت

2. شربت الحب کاسا بعد کاس
فما نفدت شراب ومار ویت

3. من سکر بکاس المحبة لا یصحوا الا بمشاهدة محبوبه

4. المحبة سکرة فی حیرة وحیرة فی سکرة والمحب سکران

That is the reason why the seekers had begged:

O cup bearer! Serve me the Wine which is my faith and belief!

Let me lose my consciousness for intoxication is my creed![1]

iv. The fourth phase is that of *idtirāb wa bikhūdi* or distraction and selflessness. The story goes that once a lover was weeping in loneliness and was crying: "Fire! Fire!" People rushed to him and finding there was no fire, asked "What is on fire?" The lover sobbed bitterly and placing both his hands on his breast said:

> (It is) the Fire of God kindled (to a blaze) which doth mount (right) to the heart. (*Qur'ān* 104: 6–7)[2]

The malady from which a lover suffers is usually a prolonged one and recovery is possible only by beholding the Beloved. It is the property of Love that it always keeps the lover uneasy and restless and inflicts on him various diseases, as has been said:

The lover has the attribute of mercury,

Which, unless reduced to ashes, does not lose its restless nature.[3]

None enjoys such luxury as I enjoy in Thy love: my companion is pain,

My wine is blood, my rissole is heart, my hors-d'oeure is woe![4]

v. The fifth phase is *talaf* or destruction. A gnostic was asked to enumerate the stages of love. He said:

> It begins with gift, then, death by consent, then you can guess what follows.[5]

---

1. اے ساقی ازاں مے که دین و آئین من است
بے خویشم کن که مستی آئین من است

2. نار الله الموقدة التی تطلع علی الافئدة

3. خاصیت سیماب بود عاشق را   تا کشته نگردد اضطرابش نرود
(فیضی)

4. که دارد ایں چنیں عیشے که در عشق تو میدارم
شرابم خون، کبابم دل، ندیمم درد، نقلم غم

5. اولها بذل والرضا بالقتل، نفس ما بعده

In the path of thy love the only entertainment is annihilation,
To annihilate one's self is the salutation required here.[1]

Now, the lover arrives at the point of annihilation and is lost even to annihilation itself. In this annihilation he gains everlasting and eternal life. The Qur'ān hints at it in the following verse:

> Nor will they there taste death, except the first death; and He will preserve them from the penalty of the blazing fire. (44:56)[2]

As a *ṣūfī* poet has said:

Unless man is lost totally to himself,
Belief in divine unity cannot be substantiated.
Discard thyself, so that He may become thou,
Otherwise man cannot attain Truth by gift of the gab.[3]

Here we grasp the real meaning of love:

> Love is the negation of all the attributes of the lover and the positing of the Beloved Himself in their place.[4]

That is to say, the lover does not now subsist by his attribute: he subsists by the very Essence of the Beloved alone. The story goes that someone saw Majnūn making his own and Laila's sketches simultaneously on the ground. Then he effaced Laila's sketch. It was remarked: "What sort of love is it which makes the lover efface the sketch of the Beloved?" Majnūn said in reply, 'If you do not find Laila in me, then make another sketch of her." This incident has been related by a poet in the following couplet;

---

1. در ره عشق تواضع نبود غیر فنا
دست برداشتن از خویش سلام‌ست اینجا

2. لا یذوقون فیها الموت الا الموتة الاولی ووقهم عذاب الجحیم

3. تا مرد ز خویش فانی مطلق نه شود
اثبات ز نفی او محقق نه شود
از خویش برون آئی که او تو باشی
ورنه بگزاف آدمی حق نه شود

4. المحبة محو الحبیب بصفاته واثبات المحبوب بذاته

When someone carves the lover's image

The Beloved emerges out of it.[1]

The existence of the lover is made manifested by the existence of the Beloved only. He has no separate or independent existence of his own:

I am a somebody when in the field of His commandment

I have neither a heart, nor a life, nor a head, nor a body.[2]

The being of the lover is dependent on the being of the Beloved only; he has no being by himself but exists in the Beloved alone.

When my existence is due to Thine,

Then, Thou alone existest. What existence do I desire?[3]

A close study of the various stages and phases of Love detailed in the preceding pages will show that the true lover, due to the prompting of the feeling of love, merges totally in the Beloved, effaces his life and body in love and with all the energy of the inward and the outward seeks the Beloved alone. As it has been said:

He who seeks an object and strives for it finds it.[4]

He succeeds in his quest and the promise of

He who seeks Me finds Me[5]

is fulfilled. Ibn-i 'Abbās has said: "God says:

I am present. Seek Me, thou wilt find Me.

If thou seekest anything else besides Me, thou shalt never find Me."[6]

---

1. چون عاشق را کسے بکارد معشوقه ازو برون آرد

2. من آنگه خود کسے باشم که در میدان محکم او
نه دل باشم نه جان باشم نه سر باشم نه تن باشم

3. چون هست بقائے من باقی به بقائے تو
پس هم تو همان باقی خود را چه بقا خواهم

4. من طلب شیئا وجد وجد

5. من طلبنی وجدنی

6. انا الموجود فاطلبنی تجدنی
فان تطلب سوای لم تجدنی

For this very reason all the eminent *ṣūfīs* have regarded the 'Path of Love' as the nearest approach to God. Without love one cannot attain proximity to God.

What has been said so far to determine the essence of affection or love is to some extent sufficient for understanding its full connotation. But, here, I consider it useful to present some of the sayings of the great *ṣūfīs* which, according to them, determine the meaning of the love or affection. It should be remembered that by love they imply love for God. For them God alone is the Real Beloved. All of them agree that :

There is no Beloved except Allah![1]

Once people asked Shaikh Abū Bakr al-Shiblī, (*ob.* 334 A.H.) what was love. He replied :

It is like a cup (of fire) which blazes terribly.

When it takes root in the senses and settles in the heart, it annihilates.[2]

He meant to say that love effaces all existence and lends it its own colour, provided that it is firmly established and is not quickly extinguished like the lightning which flashes for a second and then vanishes. According to Shiblī, affection has been termed *mahabbat* because it effaces (*mahu*) from the mind all, except the Beloved.

Says he :

To feel one with God for a moment is better than the acts of worship of all men from the beginning to the end of the world.[3]

Abū Yazīd al-Bistāmī (*ob.* 875 A.D.) has defined 'affection' thus :

Affection is to regard whatever is (offered) from you as little, though it may be much, and to regard whatever is (received) from the Beloved as much, however little, it may be.[4]

As a poet has said :

A drizzle from the Beloved is equal to heavy rain.

---

1. لا محبوب الا الله
2. كاس لها وهج اذا استقر فى الحواس وسكن فى النفوس تلاشت
3. Quoted by Dr. Nicholson in his *Mystics of Islam*, p. 114.
4. المحبة استقلال الكثير منك واستكثار القليل من حبيبك

ع الطل من الحبيب وابل

Thus God's Word in the revelation He sent to the Prophet 'Uzair saith:

> Verily the Sign of Love is that you regard your devotion to Me, however great it may be, as little, for I have many like you; and regard even a little grace of Mine as much, for there is none like Me for you.[1]

The same sense has been conveyed by a gnostic in the following couplet:

> *Even if the favour Thou bestoweth is little, it is much indeed!*
> *If I offer even a thousand thanks, it would be little.*[2]

Bāyazīd says:

> Notwithstanding that the lovers of God are separated from Him by their love, they have the essential thing, for whether they sleep, or, wake, they seek and are sought, and are not occupied with their own seeking and loving, but are enraptured in contemplation of the Beloved. It is a crime in the lover to regard his love, and an outrage in love to look at one's own seeking while one is face to face with the Sought.[3]

And again says he:

> His love entered and removed all besides Him and left no trace of anything else, so that it remained single as He is single.[4]

Shaikh 'Abd al-Qāsim Junaid of Baghdād (*ob.* 939 A.D.) said:

> Love signifies the entering into the qualities of the Beloved in exchange for the qualities of the lover.[5]

Mahabba is verily a link of the links of concord that binds the lover to the Beloved; it is the attraction of the attractions of the Beloved that draws to himself the lover; it effaces something of his existence so that first it

1. ان من شرط المحبة ان تستقل كثرة عبادتك فان لى مثلك كثير و تستكثر قليل فضلى فان لك ليس مثلى

2. گر چه اندك بود انعام تو باشد بسيار ور چه بسيار كنم شكر تو باشد اندك

3,4. Quoted by Dr. Nicholson, *op. cit.*, *p.* 115

5. المحبة دخول صفات المحبوب على البدل من صفات المحب

siezes from him all his qualities; and then snatches into the grasp of God's favour his *dhāt* (or essence). In exchange, the attraction of love gives him a *dhāt* that is worthy of the description of its own qualities and after that his qualities (the entering of that *dhāt*) become changed.

Junaid said "in exchange." He did not say "in the lover." For as long as the lover exists, he is not fit to be described with the qualities of the Beloved.

> This *ḥāl* is the produce of *maḥabba* and its end. Though its cause appears not, its marks are many.[1]

In other words, love signifies the passing away of the individual self; it is an uncontrollable rapture, a God-sent grace which must be sought by ardent prayer and aspiration:

> *O Thou to whose bat well-curved my heart like a ball is laid,*
> *Nor even a hair-breadth swerved from thy bidding, nor, disobeyed,*
> *I have washed mine outward clean, the water I drew and poured,*
> *Mine inward is thy demesne—do thou keep it stainless Lord.*[2]

The same sense implied by Junaid has been expressed in other words thus:

> It is affection when all the qualities of the lover are effaced and the Beloved's *dhāt* or Essence takes their place.[3]

This is the stage of annihilation in love; *maḥabba* effaces the very existence of the lover and unites him with the Beloved. It is said that when a candle catches fire, the fire effaces the essential quality of the candle:

> *When the moth threw itself into the fire, it burnt itself.*
> *He said, "I am fire," but these words came out of the tongue of the flame."*[4]

When Majnūn's love reached its climax, someone said to him: "Behold, here comes Laila." Majnūn was in a state of deep reverie. He was startled and said, "I myself am Laila, she abides in me alone."

---

1. *'Awarif al-Ma'arif*, translated by H.W. Clarke *p* 112.
2. Quoted by Nicholson, *op. cit.*, *p.* 113.
3. المحبة محو المحب بصفاته واثبات المحبوب بذاته
4. پروانه چون در آتش انداخت سوخت خود را
گوید که آتشم لیك از زبان عشق !!

Laila and I were one, but appeared two,
That appearance is now dissolved in the light of reality.[1]
At this stage love and the lover are effaced,
And there remains nothing but the Beloved![2]

The same sense is conveyed by the following saying of Shaikh 'Abd al-Qādir Jīlānī (1077–1166):

> *Mahabba* is a veil between the lover and the Beloved. When the lover is lost to love, he attains union with the Beloved.[3]

A gnostic says:

> *Hubb* (love) is composed of two letters: ح and ب, the letter ح signifies *rūh* or soul, and ب signifies *badan* or body. It means that whoever treads on the path of love, sacrifices both his life and body and passes into Beloved.

The following saying of Husain Ibn Manṣūr Ḥallāj also has the same meaning:

> The essence of *mahabba* is that thou shouldst shake off thy qualities and subsist in the Beloved alone.[4]

The following saying of Sarī-al Saqaṭi (*ob.* 867 A.D.), also signifies the same:

> Love cannot develop rightly between two persons until one addresses to the other as "O ! I."[5]

Abū 'Abdullāh al-Qarashi has described the essence of *mahabba* thus:

> The essence of *mahabba* is that thou shouldst surrender thy entire existence to the Beloved and leave nothing for thyself.[6]

---

1. بودیم انا و لیلے یکے، دوی نمودیم   نا بود شد آں نمود در بود
2. عشق و عاشق محو گردد زیں مقام   خود همان معشوق ماند والسلام
3. المحبة حجاب بین المحب و المحبوب فاذا افنی عن المحبة وصل بالمحبوب
4. حقیقة المحبة قیامك مع محبوب بخلع اوصافك
5. لاتصلح المحبة بین الاثنین حتی یقول الواحد لآخر یا انا
6. حقیقة المحبة ان تهب كلك لمن احببت ولا تبقی لك فیك شیئا

When thou treadest on the path of love, strip off thy garments;
For it is necessary for a swimmer to go naked.[1]

Abū 'Alī al-Rūdhbārī says:

> Unless thou comest out of thyself, thou canst not enter the confines of *mahabba*.[2]

How beautifully this idea is expressed by Abū Sa'īd:

In my heart thou dwellest—else with blood I will drench it,
In mine eyes thou glowest—else with tears I'll quench it,
Only to be one with theee my soul desireth—
Else from out my body, by hook or crook, I'll wrench it.[3]

Khwāja Sahl 'Abdallā al-Tustarī has defined *mahabba* as follows:

> *Mahabba* means becoming obedient and forsaking one's needs and wants.[4]

There is yet another saying:

> *Mahabba* implies being submissive and giving up opposition.[5]

Similarly Abū Muhammad Ruwaim has defined *mahabba* as

> Agreeing with the Beloved in all circumstances, whether he is present or absent.[6]

As an ardent lover has said:

If I am told to die I die obeying the command willingly,
And to him who calls me to death I say you are Welcome.![7]

---

1. براه عشق قدم چون نہی مجرد شو   برهنگی بود اسباب ره شناور را
(محمد علی اسلم)

2. مالم تخرج من كلك لم تدخل فى حد المحبة

3. Quoted by Nicholson.

4. المحبة معانقة الطاعة و مباينة الحاجة

5. المحبة معانقة الطاعات ومباينة المخالفات

6. الموافقة فى جميع الاحوال . وموافقة الحبيب فى المشهد و المغيب

7. ولو قيل لى مت مت سمعا وطاعة . وقلت لداعى الموت اهلا ومرحبا

Abū Bakr al-Kattanī says:

Mahabba is preferring the Beloved after forsaking all.[1]

The source of all these definitions seems to be the following saying of ʿAlī.

Mahabbat implies the preferring of a thing which is held dear by the Beloved, though it may be odious to thee, and holding the thing considered odious by the Beloved to be so though it may be dear to thee.[2]

It clearly means that the lover obeys all the prohibitions and commands of the Beloved and does not oppose any of them. The following two couplets are ascribed to Rābiʿa of Baṣra:

Thou disobeyest God and yet expressest love for Him,
By my life! This is very strange!

Had thy love been true thou wouldst have obeyed Him.

For a lover, come what may, is always obedient to the Beloved.[3]

Keeping this in view Khwāja Yaḥyā bin Maʿādh has explained the essence of affection in the following words:

The indispensable quality of *mahabba* is that neither it wanes due to the harshness of the Beloved, nor does it wax on account of his favours and gifts.[4]

When love reaches its climax, harshness appears as faithfulness and faithfulness looks like harshness:

If the beloved resorts to harshness,

I bow my head before him:

If he adopts the way of faithfulness,

I lay my life at his feet.[5]

---

1. المحبة ايثار المحبوب على جميع المصحوب

2. المحبة ايثار ما يحب المحبوب وان كرهت وكراهته ما يكره المحبوب وان احببت

3. تعصى الاله وانت تظهر حبه هذا لعمری فی الفعال بدیع
ان كان حبك صادقا لاطعته ان المحب لمن يحب مطيع

4. حقيقة المحبة ما لا تنقص بالجفاء وما لا تزيد بالبر والعطاء

5. گر قصد جفا دارد، سر در رهش اندازم
ور راه وفا گیرد، جان در قدمش ریزم

The story goes that once Shiblī was taken for a madman and imprisoned. Some of his friends went to see him in the prison. Shiblī asked them, "Who are you?" They replied: "We are your friends." Shiblī began to pelt stones at them and they took to their heels. Shiblī exclaimed:

> Had you been my friends you would not have run away when I put you to the test.[1]

It has been said:

> For a true lover any misery caused by the Beloved is a boon, and it would be wrong to complain of a boon.[2]

Sa'dī too expresses the same thing in the following couplet:

Thou hast power over everything save that thou canst harm me,

For even if thou woundest me by a sword I wont take it as injury![3]

The same feeling has again been aptly expressed by Sa'dī in the following quatrain:

Many fears crossed my mind and were dispelled;

But the one impression that is not effaced is thy remembrance!

O friend, even if thou treatest me as thy foe, times out of mind,

My heart will be as kind to thee as it was heretofore![4]

Intoxicated by the above feeling of love, Wiṣāl of Shirāz had exclaimed:

O friend, thou art at liberty to oppress me as thou pleasest,

But, I shall never let go my hold on the hem of Thy robe![5]

---

1 لو کنتم احبای ما فررتم من بلائی

2. بلا از دوست عطاست و از عطا نالیدن خطاست

3. قادری بر هرچه می خواهی بجز آزار من
زانکه گر شمشیر بر فرقم نهی آزار نیست

4 بسیار در دل آمد از اندیشه ها و رفت
نقشی که آن نمی رود از دل نشان تست
با من هزار نوبت اگر دشمنی کنی
ای دوست همچنان دل من مهربان تست

5. تو از جفا و ستم بر من آنچه خواهی کن
بکن که من نه کنم دامنت رها ای دوست

Shaikh Shahāb al-Dīn Suharwardī (1145-1234 A.D.) in his famous work *'Awārif al-Ma'ārif* says:

Mahabba is of two kinds: *mahabbat-i 'ām* (or the affection of the common folk) and *mahabbat-i khās* (or the affection of the few elect).

The affection of the common folk is the heart's inclination to considering attentively the beauty of qualities. The affection of the elect few is the soul's inclination to viewing the beauty of *dhāt* (Divine Essence):

The first may be likened to a Moon that from viewing the beauteous qualities appears. The second is like the Sun that from the horizon of *dhāt* ascends.

The first is a light that gives decoration to existence.

The second is a fire that purifies existence.

The first is a token that says: "Imitate what is pure ; bid farewell to what is not pellucid."

The second is a token that says: "Live not and consume not."

The first is the best wine, sealed, tempered by age.

The second is the absolutely pure fountain.

The first is a wine (by reason of its temperament, possessed of desire), the porter of purity and impurity ; of fineness and grossness ; of lightness and heaviness.

The second is a wine (by reason of its being purified from defects) all purity in purity ; fineness in fineness, lightness in lightness.

The fineness and lightness of this wine affects the heaviness and the grossness of the cup, changes the grossness to fineness ; its heaviness to lightness, like the soul that gives to the eye fineness and lightness.

In the cup of their souls, the lovers of *dhāt* drink this wine, and on hearts and *nafs* (self) pour the dregs.

It gives the lightness of agitation to souls (*rūh*), of *shauq* (yearning) to hearts and of devotion to *nafs* (carnal self).

The relish of this Wine effaces all parts of existence. It gives to the soul, the delight of beholding ; to hearts, the delight of remembrance ; to *nafs*, the delight of good deeds and works, to such a degree that in *nafs* the delight of devotion prevails over all natural delights.

> From its exceeding pureness and fineness, the essence of the cup becomes in the colour of this wine, so effaced that discrimination remains not and the form of unity appears
>
> Love effaces all existence, on the condition that it be established in the *hāl* (the mystic state) it gives its own colour, and like lightnings and flashings becomes not quickly extinguished.[1]

All these definitions lay before us the chief features of love and affection. Some of them appeared more obvious to an author and he defined love and affection accordingly. But such definitions do not reveal the essence of love and affection. They are based on the effects left on mind after experiencing the feeling of love or affection. Their essence, as I have stated above, is nothing but an inclination of the heart towards a beautiful, pleasant and agreeable object.

To understand thoroughly the essence of affection I have mentioned its different phases and stages. Now, I shall come to an end by mentioning briefly the more obvious signs or symptoms of affection or love.

Signs and Symptoms of Affection

Affection has innumerable signs. Except by the eye of *mahabba*, one cannot behold them. For the sake of distinguishing the true from the false symptoms we sum up such of them as are found in the lovers of God.

Ghazālī says :

> Affection is like a goodly tree whose root is firmly fixed, whose branches reach the heavens, and whose fruits appear in the heart, tongue and limbs.[2]

i. In the lover's heart is no love, either for this or for the next world, as God revealed to Jesus Christ :

> O Jesus! When I peep into the heart of my *'abd* and find no love there for this or for the next world, I fill that heart with my love.[3]

1 *'Awarif al-Ma'arif*, abridged English translation by Lieut. Col. H. Wilberforce Clarke, Government of India, Central Printing Office, Calcutta, 1891, *pp*. 101-108.

2. المحبة شجرة طيبة اصلها ثابت وفرعها فى السماء وثمارها تظهر فى القلب و اللسان والجوارح

3. يا عيسى انى اذا طلعت على قلب عبد فلم اجد فيه حب الدنيا و الآخرة املاء فيه حبى

And what was revealed to the Prophet David is:

> O David! I have prohibited love for others to enter a heart that is full of My love.[1]

Some lover has said:

> *When I glanced at His face, I expelled both the worlds from my heart,*
> *On being united with friend I severed connexion from entire universe.*[2]

Sa'dī also expressed this feeling beautifully in the following couplets:

> *If the world and the hereafter are offered to me,*
> *And I am asked to accept them and forsake the Friend,*
> *I shall, then, not offer for sale my Joseph ;*
> *Keep thy bright silver coin with thee.*[3]

It is possible that love of God may be found together with compassion for the people in one heart and to some that compassion may appear as love. The sign by which we can find that it is compassion is that if the heart, in which both are gathered together, is given the freedom to chose one out of them, it will certainly choose the love of God and abandon the other. It is said that once Imām Ḥusain asked his father, "Do you love me? 'Ali replied: "Yes." Ḥusain then asked him whether he loved God also. 'Ālī replied in the affirmative. Ḥusain said:

> Alas! Love for two cannot dwell in one heart.[4]

Tears rolled down 'Alī's eyes! Ḥusain promptly said:

> What do you say in regard to this matter that if you are given the choice either to slay me or to forsake your faith in God, which would you prefer?[5]

---

1. يا داود انی حرمت علی القلوب ان یدخلها حبی وحب غیری

2. بر رویش تا نظر کردم ، دل از کونین بر کندم
بریدم از همه عالم چو شد با دوست پیوندم

3. گر دنیا و عاقبت بیارند — کین هر دو بگیر و دوست بگزار
ما یوسف خود نمی فروشیم — تو سیم سپید خود نگه دار

4. هیهات لایجتمع حبان فی قلب واحد

5. یا ابت ما تقول لو انك خیرت بین قتلی وترك الایمان ؟

'Alī said :

I would prefer slaying you to forsaking the faith.[1]

Ḥusain then said :

O honoured father! I give you the glad tidings that that is love and this compassion.[2]

What he meant was that the relation that existed between God and 'Alī was that of love, whereas the relation existing between 'Alī and himself was that of compassion. 'Alī kissed Ḥusain's forehead and said, "What you have spoken has come out of the womb of Fāṭima and not out of 'Alī's spine."

'Alī referred to the saying of the Prophet

Fāṭima is a piece of my own flesh.[3]

This point has also been explained thus: When love for some object becomes overpowering, it extends to all things that surround the Beloved. As the Arabs say :

He who loves someone, also loves the dog that lives in the Beloved's locality.[4]

This principle has been illustrated by the gnostic of Rūm by the story of Majnūn. Someone saw Majnūn fondling a dog. He said, "O Majnūn, don't you know that the dog is a filthy animal, feeds on unclean things and licks his anus with his lips; why are you caressing him?" On hearing this

Majnūn said, Thou seest outward, a picture on the wall,
Probe further, stay a night with me and see through my eyes.
This magic has been wrought by my Lord
The dog is the watchman of Laila's lane.[5]

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1. اخترت القتل على ترك الايمان
2. ابشر يا ابت فان تلك المحبة و هذه شفقة
3. الفاطمة بضعة منى
4. من يحب انسانا يحب كلب محلته
5. گفت مجنون تو همه نقشی بین — اندر آ بنگر شبی از چشم من
کین طلسم بستهٔ مولی ست این — پاسبان کوچه لیلی ست این

Love for things dear to the Beloved cannot be regarded as 'communion in love,' for, when the lover, *e.g.*, holds his Beloved's emissary or his message dear, he has no affection for them ; he loves the Beloved alone and it is a proof of the culmination of his love. He whose heart is overpowered by the love for God is compassionate towards all the creatures of this vast universe, since they are the creatures of his Beloved. This subtle point has been expressed thus :

I feel intoxicated by scent of the flower, as it reminds me of Thy face,
I've no concern with the flower, I hold it dear because it smells of Thee.[1]

ii. The second sign is that the lover should not incline to any beauty that may present itself to him, nor turn his glance from the beauty of the Beloved (God) :

In the crowd, in which are thronged the beloveds of both the worlds,
I gaze at and am the slave of thy face alone!
Neither I talk of Eden, nor do I smell the flower of Paradise.
I do not go in quest of the beauty of a houri ; I stay where thou art.[2]

Ḥāfiz of Shīrāz has blodly exclaimed :

I am not one who throws the treasure of his heart on every coquette,
The door of that treasure is fastened with thy seal.[3]

iii. The third sign is that the lover should hold dear the means of union with the Beloved and be submissive, for that love and devotion are the essence of love and devotion of the Beloved alone. The Qur'ān has hinted at it in the following verse :

1.] دریار روئے دوست که مستم ببوئے گل
با گل مرا چه ، دوستیش هم ببوئے تست!

2. به مجمعے که در آیند شاهدان دو عالم
نظر به سوئے تو دارم غلام روئے تو باشم
حدیث روضه نگویم گل بهشت نبویم
جمال حور نجویم دوان بکوئے تو باشم

3. من آن نیم که دهم نقد دل بهر شوخے
در خزانه بمهر تو و نشانهٔ تست

Say: "If you do love God, follow me: God will love you." (3 : *31*)[1]
And more explicitly:

> He who obeys the Apostle, obeys God. (4 : *80*)[2]

Mindful of the above verse Sahl al-Tustarī has said:

> The sign of love of God and the Qur'ān is the Apostle Muḥammad. The sign of the love of the Prophet of Islam is the *sunna*, and the love of the *sunna* is the love of the Hereafter, and the sign of the love of the Hereafter is dislike of the world. Finally, the sign of the dislike of the world is to take from the world as much as is sufficient for one's bare needs:

(The comments on the first sign of affection in the preceding pages are relevant here also).

iv. The fourth sign is that the lover should abandon everything which comes in the way of his union with the Beloved. A remarkable example of this is the incident which occurred in the life of Ibrāhīm bin Adham. During a journey for *ḥajj* he entered into an understanding with one of his companions that if either of them happened to see an act not favoured by *sharī'a* he shall bring it to the notice of the other. When they reached Mecca, their eyes fell on a very handsome lad mounted on a camel. Ibrāhīm noticed him and cast a glance again at him. His friend promptly warned him and said, "Ibrāhīm! Have we not agreed between ourselves that we will not pass over another's error?" Ibrāhīm replied, "He is my son, and was separated from me while he was a child. Now on beholding him I have recognized him." His friend said, "Why do'nt you tell him you are his father?" Ibrāhīm said in reply:

> Nay, this is the object which I have relinquished for the sake of God, I shall not take it back.[3]

He then recited the following couplets:

For the sake of thy love I've forsaken the world!
And to behold Thee I am sore with grief for my wife and children.

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1. قل ان كنتم تحبون الله فاتبعونى يحببكم الله

2. ومن يطع الرسول فقد اطاع الله

3. لا ، فان ذلك شىء تركناه لله ، فلا نعود فيه

If every limb of my body is dismembered,
Even then my heart would turn towards none but Thee![1]

v. The fifth sign is that, filled and inflamed with love, he should be agog at the mention of the Beloved, and never be tired of it. Every time the Beloved is mentioned greater should be his joy and exultation. As the tradition goes:

He, who loves an object, mentions it much.[2]

The mention of the Beloved he should hold dear to such a degree that if in the midst thereof he hears his own reproach he should gain delight. As a lover has said:

In Thy love I find delight when I am reproached,
As I hold the mention dear, let reproach be heaped on me.[3]

In respect of reproach Sa'dī has aptly said:

Reproach does not quell the favour of the lover,
For if children pelt stones at a lover, it does not provide him with the sandalwood balm required.[4]

vi. The sixth sign of love is that the lover should obey all the commands and prohibitions of the Beloved and never oppose them. Love means agreeing with the Beloved in all circumstances, as has been said by Sahl Tustarī:

Love is submission and constant devotion and eschewing opposition.[5]

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1. هجرت الخلق وطرا فى هواك   واهتمت العيال لكى اراكا
ولو قطعت اربا ثم اربا   لما حن الفؤاد الى سواكا

2. من احب شيئا اكثر ذكره

3. اجد الملامة فى هواك لذيذة   حبا لذكرك فليلمنى اللؤم

4. ملامت کے کند سرگرمئی شوریدگان ساکن
نگردد سنگ طفلان صندل درد سر عشق

5. معانقة الطاعة ومباينة المخالفة

Sa'dī has graphically painted the picture of a lover in the following lines:

At the moment I die, I will die longing for Thee!

And I will breathe my last in the hope that I would become the dust of Thy lane![1]

On the morning of Doomsday when I would raise my head from the grave,

I will rise talking of Thee and will be in thy quest alone![2]

How can a true lover disobey orders of the Beloved?

The lover obeys whom he loves.[3]

vii. The seventh sign of affection is that the lover should regard even the least fovour of the Beloved as much and consider his best devotion as less.

The reward thou metest out, even if trifling, is much,

And even if I thank you profusely it will be less![4]

viii. The eighth sign of affection is that in the ray of the light splendours of beholding the Beloved, the vision of the lover becomes dulled and dimmed wherefrom spring astonishment, passion and sweat. If he is in the mystic state of composure (*tamkīn*) and has the power of devouring (suffering) *hāl* (the mystic experience), and if astonishment exceeds all the soul's boundary and prevents not the heart from arranging words and deeds, his soul in beholding is the more astonished as his heart in appearing before another is the more sensible. As a result of this he cries out:

In me increase astonishment at Thee.[5]

If he has not the power of *tamkīn* and, in the power of this *hāl*, the thread of discrimination is snatched from his hand, he cries out:

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1. در ان نفس که بمیرم در آرزوے تو باشم
بدان امید دهم جان که خاك کوے تو باشم

2. بوقت صبح قیامت که سر ز خاك بر آرم
بگفتگوے تو خیزم بجستجوے تو باشم

3. ان المحب لمن یحب مطیع

4. گرچه اندك بود انعام باشد بسیار ور چه بسیار کنم شکر تو اندك باشد

5. رب زدنی تحیرا

In thee I am astonished

Lead me on! O Thou, the guide of the astonished![1]

ix. The ninth sign is that the beholding of and union with the Beloved do not lessen the ardour (*shauq*) of the lover. On the contrary, his ardour is renewed every moment and he cries out:

Is there any more ? Encore![2]

Whatever stages of proximity he attains, still his eyes fall on a stage higher than those he has already attained and his *shauq*, agitation and desire for union increase. As there is no limit to the Beloved's beauty, so also the lover's desire is boundless! As Dhū'l-nūn has said :

I beheld a woman in a forest who, due to Love, was overjoyed. I asked her what the limit of love was. She replied that love was limitless. I enquired of her the reason thereof. She replied : The Beloved has no limit.[3]

Of many signs of love, these are few. Love's limitation in words is not possible. The truth is that each one describes love according to his own experience![4]

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1. قد تحيرت فيك ، خذ بيدى يا دليلا لمن تحير فيك

2. هل من مزيد

3. رأيت فى ارض اتية امرأة تسر مع المحبة فسألتها من غاية المحبة فقالت ليس لها غاية ، فقلت ولم ، فقالت لان المحبوب لا غاية له ـ

4. *Cf.* *'Awarif al-Ma'arif*, translated by H.W. Clarkson, *p.* 104.

CHAPTER II

THE STIMULI PROMPTING THE FEELING OF LOVE

AFTER comprehending the nature or quiddity of affection and love, we shall now try to analyse the stimuli which prompt the feelings. In dealing with this subject, Imâm Abû Ḥamid Muḥammad Ghazâlî has brought out a few basic psychological truths. We have drawn upon his epoch-making work, 'Iḥya-ul-'ulûm-ud-dîn, (Revivification of the Religious Sciences) in briefly presenting these truths.[1]

The Imâm has first emphasised the truth that to love a person or an object, knowledge or perception of it is necessary. There can be no love if knowledge is lacking. The thing which affords pleasure of any kind will be dear to the heart, and that which causes pain will be odious. Conseqent-ly, love signifies an inclination of the heart towards an object which is appreciated, and an object is said to be odious when it is hateful. Now, if the inclination of the heart grows strong, it would be styled 'love,' and if dislike for it is increased, it would be termed 'hatred.' After determining the connotation of love, the Imâm has shed light on the stimuli which prompt the feeling of love. These stimuli are five in number and hence love is of five different kinds:

1. Love of self, *i.e.*, love of the survival and perfection of self.
2. Love of beauty.
3. Love of those who have attained perfection.
4. Love of the beautiful.
5. Love arising from spiritual affinity.

In other words, everyone naturally loves his own self and looks forward to its continued existence. Benevolence also prompts the feeling of love. Perfection rouses admiration and reverence leading ultimately to love; beauty and excellence fan the flame of love and among individuals, spiritual affinity is one of the stimuli of love. This brief statement requires some elaboration.

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1. *Vide* "Kitab-ul-Muhabbat wa Shauq" being the 6th Chapter of the fourth part of *Ihya*, pp. 158–196: The Arabic book and its Urdu translation both are printed by Nawal Kishôr Press, Lucknow, India.

1. Love of Self

It is an indisputable truth that everyone loves his self; he admires his self, and desires that it should last long and be perfect; he dislikes death, annihilation and obstacles in the path to perfection. This desire is inherent in man and is embedded in his very nature. Consequently, man is desirous of his well-being; next he wishes that his property, offspring, acquaintances and friends may flourish, for he needs their continuous existence for his own sake. He knows that, thereby, his memory will be perpetuated; and more respect and dignity will be gained. It is evident that his love for all these draws sustenance from the love of his self.

This egotism of man is an irrefutable reality, and Ghazālī presents it as a psychological truth. Proceeding further, he tells us that true knowledge takes a man out of the love of his self, and carries him towards the love of his Creator to Whom he owes the very existence of his self.

2. Benevolence: (Ihsan)

A peep into the nature of man proves that a cogent stimulus which prompts the feeling of love is benevolence. If a person is benevolent to somebody, bestows on him wealth and property, fulfils his needs, assists him, lends him a helping hand in his difficulties, keeps him safe from the mischief of his enemies, provides him with the means for the attainment of his ends, fulfils his wishes and makes him comfortable and happy, he will surely be held dear by his protege. He will love such a benefactor wholeheartedly and loving a benefactor is an innate urge of the nature of man. For this very reason, Sa'dī had said:

Make benevolence thy profession,

For with benevolence a man can be hunted as a game and savage captured.[1]

In other words, a man is slave of benevolence; even a savage is bound by the bonds of benevolence and finds it difficult to cast them off. There is a famous proverb in Arabic:

"A man is always a slave of benevolence."[2]

3. Perfection

Love for perfection is also an inherent quality of human nature. The person gifted with the attributes of perfection, such as erudition, generosity,

1. کرم پیشه کن کآدمی زاده صید احسان توان کرد وحشی بقید

2. الإنسان عبيد الاحسان ·

piety evokes the feeling of love in the heart of everybody, though no particular person may have been a recipient. For example, if people come to know that a certain ruler is just, is the patron of the poor, benefactor of his subjects, liberal and generous, hospitable and modest and, though his admirers may not have come into contact with him, still, the feeling of love for him will be evoked in their hearts. Human disposition instinctively adores perfection and falls in love with one who has attained perfection. This clearly shows that to evoke love, it is not necessary that some special favour is shown to the lover. The person who has attained perfection is loved for his own sake.

4. Beauty and Excellence

The fourth stimulus of love is excellence or beauty. Love and beauty have entered into an internal contract of coexistence. Where there is beauty, love is surely to be found there, as a gnostic has said :-

"It is permissible for beauty to captivate a heart.

Cursed be the person who sees beauty but does not fall in love with it."[1]

Love with beauty is a natural and instinctive impulse ; both of them are naturally pleasant and adorable. Imâm Ghazâlî makes this fact also perfectly clear, that one can love another without carnal gratification. As an example, love for green pastures and running brooks can be cited. The mere sight of them affords pleasure and gratification. Similarly, if man becomes aware of God he will fall head over ears in love with Him. Hence, the gnostic of Rûm has said :

"God's majestic beauty is the source of a hundred Josephs ;

O thou, who art less than a woman,

Sacrifice thy self on the altar of God's Beauty."[2]

According to the researches of Imâm Ghazâlî, beauty and excellence need not always please the naked eye, nor do affection and love always depend on the "meeting of the eye."[3] In other words, love is neither a

1. آن را کو جمال باشد گر دل می برد حلال باشد
وانکس کو چنیں جمال بیند عاشق نه شود وبال باشد
جو شوخ حسینوں پر مائل نہیں ہوتا کوئی اور چیز ہوتی ہے وہ دل نہیں ہوتا

2. اصل صد یوسف جمال ذوالجلال اے کم از زن شو فدائے آں جمال

3. These are Khawja Nizām-ud-Din's words.

mask for sensuality, nor is it concerned with the externals. If it be so love would degrade itself to a perversion, or mere desecration, an infatuation. It would not be love at all, but only its masquerade!

The man who ranks next to quadrupeds and is gifted only with the faculty of seeing, and is deprived of his share of spiritual insight or vision, will certainly say that, beauty means nothing but the symmetry of the limbs and the freshness and ruddiness of the cheeks: beauty is the beauty of the face and complexion, and nobody can be beautiful who has neither face nor complexion. But a little reflection will reveal that this view of the votary of sensual love is incorrect. Just consider what all reasonable persons say: this calligraphy is lovely, this voice is melodious, this piece of cloth is attractive, this horse is beautiful, this garden is delightful, this couplet is charming. What we understand by the above adjectives is that the beauty of a thing means that whatever perfection is possible for it is found in it. When all the essential requirements of beauty are found in an object, it will be perfect from every point of view. If a few requirements are found and few are lacking, beauty then will be limited to that extent; for example, when we say, 'this horse is beautiful, or, lovely,' what we mean is that the horse possesses all the good points which should be found in a beautiful horse, that is, appearance, behaviour, measured pace, gracefulness, etc., are all found in him. Similarly, handwriting will be deemed lovely, when it is found that it satisfies all the demands of calligraphy, such as the proportion of letters and their symmetry; the shape and the elegant appearance. The requirements of an object are different from that of another. For this very reasou, the features which enable a horse to be called fine, will not entitle a person to be called handsome. Other things may be imagined on the same lines. This will show that beauty is the perfection which is required possible for a particular object. Here a question arises. Granted that all things cannot be perceived by the eye alone, for example, sound and taste, but, they are perceived by one sense or other, and hence, they come under the category of things that are sensed. We conceive that there are things which cannot be sensed by any of the five senses, e.g., an idea. How can, then, we form a conception of things which are not perceived by the senses? How can a thing be endowed with beauty which is not perceived by the senses?

However, a little reflection will show that such things also have beauty that are not perceived by the senses. We say that a person is refined or cultured. We say this when we have the occasion to appreciate his good manners and deportment and these imply knowledge, reason, wisdom, chastity, heroism, veracity, benevolence, piety and modesty. All these

qualities are included in good manners and deportment and not one of them can be perceived by the five senses. On the contrary, their knowledge can be gained by insight, or, intuition; all of them are loved and the person who is attributed with them is also loved. Love of those qualities is inherent in the nature of man. You may say if you like, that "forms" are of two kinds, and both of them have beauty: The first is the external form, which can be perceived by the outward eye and the other is the internal form which is sensed by the inward eye. Both of them are naturally loved. That is the reason why we feel love for the pious and the devout, though we might not have seen them, and only heard of them. Love for them is felt on account of the internal form, viz., their righteousness and piety, and these qualities do not have any external form which could be perceived by the usual senses.

5. Spiritual Affinity

The fifth stimulus of love is the affinity which is found in temperaments. When a person's temperament is compatible with another, he begins to love him. This affinity is sometimes external, as a child loves a child; common people feel affection for common people; learned man is fond of learned men and everyone loves his own genus. Sometimes, this affinity is latent and is innate in the nature of man, but, nobody knows of it. The Prophet of Islam, has, probably, hinted at it in the following tradition:

> "There had been (in the beginning of the creation) hosts of souls; the souls that were introduced to one another at that time began to feel affection for one another after descending into the phenomenal world and those that were not so introduced remained separated from one another (even after coming into the world)."[1]

These five stimuli of love described above, are easily understood, and the feeling of love is evoked by them only. After explaining them Ghazālī claims, on behalf of all saints and sages, that all those stimuli really prompt the love of the Holy Being, Who alone deserves real love. None, but He is worthy of love. The great Prophet and eminent saints, too, are loved not on account of themselves, but, on account of their being loved by God, for the beloved of the beloved is always held dear; the Prophet and the Messenger of the Beloved is also loved; the lover of the Beloved is also loved. Love for all of them is nothing but love of God.

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1. الأرواح جنود مجندة فما تعارف منها ائتلف وما تناكر منها اختلف .

Love is related with Thee alone.

By whatsoever door it went, it was Thine own door.[1]

To explain this, I refer again to the above-mentioned five stimuli of love, and shall endeavour to prove that they all lead to God's love only. Beauty, excellence, benevolence, perfection are really found in God alone and in none else. In others, they are only surmised and have no reality at all. Therefore, none save God Almighty alone, should be loved and this love is called "Real Love."

(1) Now reflect on the first stimulus of love given above.

I have mentioned above, that man naturally and instinctively loves his self. He is desirous of its continued existence and perpetuity, and dislikes annihilation and hindrances in the way to attain perfection. Now, for the love of God, of all stimuli this alone is the greatest. Whosoever is gifted with the true knowledge of his self is aware that his existence, or, being does not subsist by his own self. On the contrary, his existence and perfection are dependent on someone else ; on Him Who created him, bestowed on him life and leads him to perfection. He alone is his maker and creator and is self-subsistent ; It is He Who creates in him the qualities of perfection, provides means for their fulfilment, otherwise man by himself is an absolute non-existent, a mere nothing, as saith God clearly in the Holy Qur'ân :

> "I did indeed create thee before, when thou hadst been nothing." (S. XIX, 9)[2]

When an intelligent man comes to know that his own existence is due to the One Living and Self-Subsistent Being Who exists by Himself and confers being on all objects, he will certainly feel the love of such a Being in the inmost recesses of his heart ; Who is the creator of his existence, Who sustains him every moment, and is his Lord and Benefactor. How is it possible for a man, who, to avoid sunlight, takes shelter under the shade of a tree, to like shade and dislike the tree due to which the shade subsists? Similarly, he is aware that his existence, and that of his attributes, are due to God Almighty's grace and favour. How, then, is it possible that he will not feel intense love for God in his heart? It is possible only if such a person is an ignoramus and has no knowledge of his

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1. عشق را باتو نسبتے است درست ‌ بر هر درکه رفت بردر تست

2. قد خلقتك من قبل ولم تك شيئا (پ ١٦ ع ٤)

Lord and Cherisher, for, it is an indisputable principle that love with some object is the result of knowledge of the object and an ignoramus has no knowledge and, therefore, he cannot love at all, and is deprived of the love of God. We feel sorry for his wretchedness. The gnostics' advice had always been:

Go, yield Thy heart to One Who in all the stages of thy existence,
Had been always with Thee and will be with Thee always![1]

(2) The second cause of love is usually benevolence. If a man reflects a little, it will be clear to him that none can be the real benefactor except God Almighty. It is impossible for a man to be a benefactor; if we call somebody a benefactor, we do so metaphorically. In reality God alone is the Benefactor, for example, if some person bestows on you great wealth, he cannot be regarded as a real benefactor; he could only be considered a benefactor metaphorically. The real benefactor is God Almighty alone, for the accumulation of his wealth, and putting into the mind of the donor the idea of giving you some of it are, all the work of God only, Who created wealth, property, intention and ability. Had He not created wealth and property how could the donor have amassed wealth, and if He had not inclined the donor's heart in your favour, how could he feel inclined to give you at all? God Almighty alone brought into existence all these accessories, and put into the mind of the donor the idea that by the very act of giving you, he will be profited, both in this world and the hereafter. In these circumstances, he gives you, and cannot refrain from giving you. In such a case, that Being alone should be regarded as the benefactor, who inclined the heart of the donor, made him anxious and provided all the necessary circumstances which brought into existence the act of benevolence.

If it occurs to you that, as the donor is in possession of wealth, so he is also the benefactor, you should bear in mind that he is only a means, an instrument of God Almighty's benevolence, i.e., God has bestowed wealth on him, so that he may carry it to you; he cannot help giving it to you. The donor can be compared to a conduit-pipe which has no alternative except to carry water. However, the donor does not deserve any real love or thanks for two obvious reasons: Firstly, God had surrounded him with the necessary circumstances for giving you; he had no power to go

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1. رو دل به کسے ده که در اطوار وجود
بوده است همیشه با تو خواهد بود

against them. He could be compared to a treasurer who pays money by the monarch's order; he is bound to obey the monarch's command; he has no right to disobey it. If the monarch leaves it to his will and pleasure, he will never give. Similarly, if God Almighty leaves the benefactor free to do as he likes, he will never give even a pie to anyone, God alone creates in his heart the necessary condition due to which he gives; then, He puts into his mind this idea, too, that in giving only lies his worldly and religious gain. Secondly, whatever the donor gives you, he, according to his belief, secures in lieu of it some excellent thing. So as a seller cannot be called a benefactor, a donor should not be regarded as a benefactor. A seller hands over an article to the buyer only when he receives sufficient *quid pro quo* for it. Similarly, a donor, too, does receive, in lieu of his donation, some worldly gain, or some reward in the hereafter, in the form of approbation and praise. It is not necessary that the compensation may be some perceptible object; even the pleasures of giving are such a recompense that wealth has no value when compared to them. To give without the hope of receiving and return is called munificence; this can be accomplished by none but Almighty God. God alone is Munificent and Benefactor in the true sense of the word. His benefaction and reward are intended for the good of the created beings. God Himself does not gain anything by His Munificence, nor has He any personal interest in it. All the seen and unseen bounties we enjoy are bestowed on us by God alone, as saith He in the Holy Qur'ān:

> "He has made his bounties flow to you in exceeding measure, (both) seen and unseen." (S. XXXI, 20)[1]

So innumerable are they that we cannot count them:

Saith God:

> "If you count the favours of God, never will ye be able to number them." (S. XIV, 34)[2]

Again, "The lips of the shell cannot thank the "Naisan" clouds
Since the drops of rain are countless."[3]

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1. اسبغ عليكم نعمه ظاهرة وباطنة (پ ۲۱ ع ۱۲)
2. وان تعدوا نعمة الله لا تحصوها (پ ۱۳ ع ۱۷)
3. کجا لب صدف وشکر ابر نیسان است
که از شمار برون قطرهائے باران است

When such is the case, the application of the word 'munificence' to other than God would be only metaphorical, or, an untruth. Munificence in other than God is impossible, as it is impossible for black and white to come together simultaneously. God Almighty alone is unique in Grace and Munificence; None else has any share in it. Consequently if man instinctively loves a benefactor, the gnostic should love none but God Almighty, for, it is impossible for anybody else to do a favour. The Munificent and the real Benefactor is God alone and none but He deserves to be loved. Hence, a lover has aptly said :–

"When I attained Thy union, it is immaterial whether the world exists or not.

When I secured Thy ruby lips, it matters not whether the substance of life subsists or not.

The lover of Thy face is not in quest of this world or other ;

My life's ambition is Thyself alone whether the world exists or not.

If the sky ceases to revolve, let it be so ;

Thou alone art the sum and substance of nature, whether the times survive or not.

All that is comprised in the world, has not the value of a grain of dust without Thee.

Thou alone art the asset of all the worlds, profit and loss are immaterial to me."[1]

(3) The third stimulus of love is 'Self perfection.' Human disposition instinctively loves one who is endowed with the perfection of the self. If you reflect a little, it would be apparent that God Almighty alone is

1. وصل توچوں دست داد ملك جہاں گو مباش
لعل توچوں حاصل است جوہر جاں گو مباش
عاشق روے تو نیست طالب دنیا ودیں
آرزوے جاں توی کون ومکاں گو مباش
گردش گردوں اگر قطع شود گو بشو
حاصل فطرت توی کون ومکاں گو مباش
بے تو نیرزد جوے ہرچہ بود درجہاں
مایہ جہاں ها توی سود وزیاں گو مباش

worthy of love, considered from this point of view also. By His universal munificence alone, the whole world is the recipient of every bounty or grace. By His universal grace God created all the creatures, bestowed on them their necessaries of life, made them comfortable by conferring on them a variety of blessings, provided for them the requisites of elegance and beauty. Is there anyone who can compete with Him in liberality, beneficence and in satisfying the needs? It is a glaring proof of ignorance not to love such a perfect Being Who is so Benevolent, and Who is the creator of beauty, benevolence and the stimuli of benevolence. Not to love Him is equal to denying His supreme benevolence which is limitless. His liberality is unbounded; the earth, the heavens, the moon, the sun, the stars, water, fire and wind are all profited by His munificence alone, as Sa'di has said:

> *"Is there one who can count the blessing of God?*
>
> *Or breathes there one who can thank Him for even one of his boons?*
>
> *The Subtle Inventor Who on the floor of the earth painted a thousand forms of variegated colours.*
>
> *The structure of the heavens and the rising of the stars*
> *Are meant to teach a lesson to the wise.*
> *He created the ocean, the earth, the trees and man,*
> *He made the Sun, the Moon, the Stars and days and nights.*
> *He drove the peg of mountains into the leathern floor of earth,*
> *And spread the floor of earth on the surface of water.*
> *He turned the particles of dead earth by the light of the sun,*
> *Into orchards, gardens and beds of flowers."*[1]

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1. فضل خدای را که تواند شمار کرد — یا کیست آنکه شکر یکی از هزار کرد
آن صانع لطیف که بر فرش کائنات — چندین هزار صورت الوان نگار کرد
ترکیب آسمان و طلوع ستارگان — از بهر عبرت نظر هوشیار کرد
بحر آفرید و بر و درختان و آدمی — خورشید و ماه و انجم و لیل و نهار کرد
مسمار کوهسار بنطع زمین بدوخت — تا فرش خاک بر سر آب استوار کرد
اجزای خاک مرده به تشریف آفتاب — بستان میوه و چمن لاله زار کرد

"The clouds quenched the thirst of the dried roots of the trees,
And attired the naked bough in the robes of spring,
The believer in Thy unity is not only man,
But also every nightingale that warbles on the branch of a tree."[1]

This Supreme Being alone, possessing such infinite perfections, deserves love and love for Him only is the origin of unbounded pleasure, and we cry out:

"The pleasure of love is infused into my veins and nerves,
I say 'love' and by its pleasure surrender my life."[2]

4. Beauty is the fourth powerful stimulus of love. I have stated above that there are two kinds of beauty: Inward and Outward. Outward beauty can be beheld with the eye and Inward beauty can be seen by the heart. Outward beauty can be seen even by children and animals, but none except gnostics can behold inward beauty. Whichever eye beholds beauty is enamoured of it, and inward beauty is seen with the eyes of the heart, therefore, it is dear to the heart, and the heart is enamoured of it. Great prophets and eminent saints are loved not on account of their external appearances, but, owing to their inward beauty, which may be appropriately called "Perfection." If we reflect, we will find that perfection is the result of the combination of three qualities; knowledge, power and holiness. It is quite evident that these three qualities are centred in God to the highest degree imaginable, and not in any other. Consequently, God alone is worthy of love; His lover, or, adorer cries out involuntarily:

"I have left the world and the creed of the common folk to them,
In return of Thy Love, O my World, my Creed!"[3]

When we reflect on 'knowledge' it becomes clear that nobody's knowledge can be regarded as on par with God's knowledge. If all the sciences of the ancients and moderners are put together they cannot be compared to even an iota of God's knowledge. Nothing in the heavens, or, on earth is hidden from His knowledge, as the Qur'ān says:

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1. ابر آب داد بیخ درختان تشنه را شاخ برهنه پیرهنش نوبهار کرد
توحید گوئے تو نه بنی آدم ست و بس هر بلبلے که زمزمه بر شاخسار کرد

2. لذت عشق فرو رفت مرا در رگ و پے عشق می گویم و جان می دهم از لذت وے

3. ترکت الخلق دنیاهم و دینهم شغلا بحبك یا دینی و دنیای !

"Of knowledge, it is only a little that is communicated to you." (S. XVII, 85)[1]

If all the sages of heavens and earth foregather and try to discover the wisdom of the creation of a mosquito, or, an ant they will not be able to find out even a hundredth part of it:

"The two worlds are, as it were, a drop in the ocean of His Knowledge."[2]

Whatever knowledge the sages have acquired, has been imparted to them by God alone, as it is said in the Qur'ān:

"He has created man: He has taught him speech (and intelligence)." (S. LV, 3)[3]

If the beauty and excellence of knowledge are held dear, and they give perfection to one who possesses knowledge, none but God alone, then can be loved. That is why we are earnestly admonished.

"Be all eyes like narcissus,
So that every eye may see the friend."[4]

Now consider the attribute of Power. This, too, is a perfection and every perfection is a stimulus of love. When we hear any perfection talked of, some sort of pleasure is afforded to our hearts and we feel love for the Man who has attained perfection. For instance, when we hear of the tales of Ḥadhrat 'Ali's heroism, we feel a sort of delight in our hearts and the feeling of love for him is evoked. Now reflect for a while on God Almighty's power, majesty and sovereign authority, Who is the sole Master of the whole universe, including the heavens and earth, the skies and the stars, sky-scraping mountains, tempestuous oceans, all the mineral substances, and human beings. He alone is the Creator of all, He alone has power over all of them, He alone holds the rein of power; if He destroys all of them, there would not be an iota less in His kingdom, He will not feel even a little tired if He creates millions; none besides Him is in possession of

1. وما اوتيتم من العلم الا قليلا (پ ١٥ ع ١٠)
2. دو کونش یکے قطرہ در بحر علم
3. خلق الإنسان علمه البيان (پ ٢٧ ع ١١)
4. همه تن چشم شو چو نرگس تا به هر دیده دوست دیده شود

motion and power; He alone is the All-Compeller and the All-Subduing Giver. Greatness, supremacy, control and domination, all beseem Him only.

Now, if anyone is loved on account of the perfection of power then, none save God Almighty alone deserves such love:

"O lovers, sacrifice your lives!
So that you may prove faithful in your love for me!"[1]
"That fortunate one acquired great wealth,
Who surrendered his life at the feet of his darling."[2]

Now, think over the attribute of holiness. Freedom from defects and blemishes and exemption from wickedness and vices is an attribute which is regarded as one of the causes of love and requisites of beauty. We love the prophets, saints and the righteous, as they are gifted with this attribute. Though prophets and the righteous, too, are not free from many defects and blemishes, yet, they are in possession of this attribute to the highest degree possible. But, He alone possesses the highest perfection Who is, "The Sovereign, The Holy One, full of Majesty, Bounty and Honour." To be a created being means to be limited, determined, and this itself is a great shortcoming, or, failing. This clearly reveals that the attribute which is called perfection is peculiar to the One God alone. If perfection to some extent is found in any one of His created beings, it is a boon of the Bestower of gifts. It is not possible that any of the created beings may be gifted with the highest perfection, because the lowest degree of perfection is that a created being should not be dependent for his existence on anybody else, and this attribute of Self-Subsistence belongs to God Almighty alone.

When it is conceded that one possessing beauty is loved, and perfection is a strong stimulus which prompts the feeling of love, it is evident that none except God can be worthy of love. He alone is the Beautiful, the Perfect, Who is unique in His Majesty; He has no partner; none can compare with Him; He is so Omnipotent that He commands whatever He wills; none can evade His order and, none can disobey His command. He possesses such vast knowledge that not an atom on earth or heavens is hidden from Him; He is so Dominant that nothing is outside His jurisdiction, is Eternal to such a degree that His existence has no beginning; He

1. ابذلوا ارواحکم یا عاشقین ان تکونوا فی هوانا صادقین
2. گوی دولت آن سعادتمند برد کو بپای دلبر خود جان سپرد

is so Everlasting that there is no limit to His everlastingness. Non-being cannot find its way into His presence; He is Self-Subsistent and exists for Himself and by Himself and, is the Sustainer of all other objects. He is proud of His Power and Perfection. The intellect of sages is lost in bewilderment and wonder! Gnostics cannot fathom His attribute of perfection. The perfection of the knowledge of gnostics is that they are not aware of His perfection and the ultimate limit of the prophethood is that the prophets do not know His Essence.

As Rumi exclaims:

"What beauty, glory and excellence is this!
What honour is this O, Who dominates over all!
All the holy angels of the celestial hierarchy,
Are kissing the earth around Thy lane.
Both the worlds are manifestations of Thy One-ness!
And are witnesses of Thy Unity!
All the believers and the unbelievers say with Thee
'Whom will be the Dominion that Day? That of God, the One.'"[1]

For this very reason, the Prophet of Islam admitted:

"I cannot praise Thee as Thou hast praised Thyself![2]

Hadhrat Abū Bakr Ṣiddīq says:

"Confession of inability to perceive is itself a sort of perception."[3]

Truly speaking:

"Nothing except servility, humility and helplessness
Is worthy of consideration by God Almighty."[4]

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1. این چه مجد وبهاست سبحانه   این چه عز یا اعزّ سلطانه
اے همه قدسیان قدوسی   گرد کوئے تو درزمیں بوسی
دو جہاں جلوہ گاہ وحدت تو   شہد الله گواه وحدت تو
هم مقر با تو گفت وهم جاحد   لمن الملك؟ لله الواحد

2. لا احصی ثناء علیك انت كما اثنیت علی نفسك

3. العجز عن درك الادراك ادراك

4. جز خضوع وبندگی واضطرار   اندران حضرت ندارد اعتبار

Now it may be asked if the man who denies the love for God and says God can be loved only metaphorically and not really, whether he does not regard these attributes as attributes of beauty and perfection, or does not admit that God is attributed with these qualities, or does not consider these attributes as stimuli of love? True it is :

If the bat-eyed is unable to see in the daylight

It is no fault of the Sun!"[2]

Holy is the Supreme Being Who concealed His beauty from the eyes of the blind, so that they may not behold Him and hid His majesty from them that they may not be aware of it. This eternal bliss is meant for those fortunate people, who have been ordained to enjoy this felicity and before whom God has unveiled Himself, aud those wretches are deprived of it who grope in the dark like the blind and graze the pastures of worldly desires and sensuality like animals!

> "They know but the outer (things) in the life of this world; but of the end of things they are heedless." (S. XXX, 7)[2]

The fortunate people on whom God has bestowed these blessings pity those wretches who are deprived of it. Those who have not acquired this bliss laugh at those gnostics who for its sake have forsaken worldly wealth and possession; they themselves are peniless and poor and regard them as destitute, are themselves mean and ignoble and consider them despicable; they themselves, in anxiety, wander in quest of the world and regard them as worried. If the slightest truth of the lovers of God is revealed to them they will madly catch hold of the hem of their garments and, renouncing their homes follow them like Majnun. How truly a lover has said:

"He who has recognised Thee does not care for his life,

Nor doth he care for his home, family and children.

Thou makest him enamoured of Thee and, on him bestoweth both the worlds.

Of what use are they for him, who is distracted in love for Thee."[2]

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1. گر نه بیند بروز شبپره چشم چشمهٔ آفتاب را چه گناه
2. یعلمون ظاهرا من الحیواة الدنیا وهم عن الآخرة هم غفلون (پ ٢١ ع ١٤)
3. آنکس که ترا شناخت جان راچه کند فرزند وعیال و خانمان راچه کند
   دیوانه کنی هر دو جهانش بخشی دیوانهٔ تو هردو جهان را چه کند

To explain this state the gnostic of Rūm has cited a fable in his 'Mat͟hnawī.' A Magi had an idol-house made and got a pyre ready and had set fire to it. Whosoever did not bow down before the idol was hurled into the fire. He caught hold of a Muslim woman who had her child in her arms and commanded her to bow down before the idol. The woman who was pure and firm in her faith refused to obey his command. The miscreant snatched the child from her arms and flung him into the blazing fire. The mother's heart burnt in love for her child; in deep anguish she was about to bow down before the idol when the Child cried out, "Verily I am not dead," said the child:

"Come in mother: I am happy here,
Although in appearance I am midst the fire.
The fire is a spell that blinds the eye for screening (the truth),
This is (in reality) Divine mercy which has raised its head from the collar (has been manifested from the Unseen).
Come in, Mother and see the evidence of God,
That thou mayest behold the delight of God's elect.
Come in, and see water that has the semblance of fire.
(Come away) from a world which is (really) fire and (only) has the semblance of water.
Come in, I see the mysteries of Abraham,
Who in the fire found cypress and jessamine."[1]
"I was seeing death at the time of birth from thee,
Sore was my dread of falling from thee,
(But) when I was born, I escaped from the narrow prison of the womb,
Into a world of pleasant air and beautiful colour.
Now I deem the (earthly) world to be like the womb.

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1. اندر آ مادر که من اینجا خوشم   گرچه در صورت میان آتشم
چشم بندست آتش از بهر حجاب   رحمت ست این سر برآورده ز جیب
اندر آ مادر ببین برهان حق   تا ببینی عشرت خاصان حق
اندر آ و آب بین آتش مثال   از جهانی که آتش ست آبش مثال
اندر آ اسرار ابراهیم بین   کو در آتش یافت ورد و یاسمین

Since in this fire I have seen such rest.
In this fire I have seen a world
Wherein every atom possesses the (life-giving) breath of Jesus.
Lo! (it is) a world apparently non-existent (but) essentially existent.
While that (other) world is apparently existent (but) has no permanence.
Come in, mother, (I beseech thee) by the right (of motherhood),
See this fire, it hath no fierceness,
Come in, mother for felicity is come,
Come in, mother, do not let fortune slip thy hand
Thou hast seen the power of that (Jewish) cur;
Come in that thou mayest see the power of God's grace.
'Tis (only) out of pity that I am drawing thy feet (hither)
For, indeed, such is my rapture that I have no care for thee."[1]
"Come in, and call the others also,
For the King has spread a (festal) table within the fire
O, true believers, come in all of you,
Except this sweetness ('adhbi) all is torment ('adhāb)
Oh, come in, all of you like moth;
Come into this fortune which hath a hundred spring times.

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1. مرگ می دیدم که زادن ز تو   سخت خوف بود افتادن ز تو
چون بزادم رستم از زندان تنگ   درجهانے خوش هوائے خوب رنگ
من جهان را چون رحم دیدم کنون   چون درین آتش ندیدم این سکون
اندرین آتش بدیدم عالمے   ذره ذره اندرو عیسے دمے
نك جهان نیست شکل هست ذات   وان جهان هست شکل نے ثبات
اندر آ مادر بحق مادرے   بین که این آذر ندارد آذری
اندر آ مادر که اقبال آمدست   اندر آ مادر بده دولت زدست
قدرت آن سگ دیدی اندر آ   تا به بینی قدرت لطف خدا
من ز رحمت می کشایم پائے تو   کز طرب خود نیستم پروائے تو

Came in the mother of that little child,
In the fire, and acquir the eternal bliss."[1]

By this fable Rūmī impresses on us the truth that judging by the outward appearance of God's elects and lovers we should not think that they are in torment. We should not compare their state with ours; for them,

'Except this sweetness all is torment.'[2]

i.e., all the things of the world, except the pure and sweet love of God, are a torment. The lovers of God are intoxicated with His holy wine and it has made their hearts joyous, but, the ignoramus is not aware of it.

5. The fifth stimulus of love is mutual resemblance. This resemblance, as I have stated above, is sometimes due to an external cause and sometimes due to non-external, or, inward cause. The relationship existing between man and his Lord is inward and that is the reason why man loves God. It is not easy to describe this relationship in words; I am afraid that it may lead to misunderstanding. I shall now try to explain it here briefly.

Bukhari and Muslim tell us that once the Prophet of Islam said:

"God created Adam in His own form"[3]

In this tradition "form" cannot mean eternal form, which is the name for the arrangement of different parts of the body, viz., cheeks, eyes, nose, etc., otherwise, we will have to apply the pronoun (in صورته) to the form Adam only, because this form is the form of body, and God, Who is the creator of bodies, is exempt from physical resemblance. Thus, if by

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1. اندر آ و دیگران را هم بخوان — کاندر آتش شاه بنهاد است خوان
اندر آ ای مسلمانان همه — غیر این عذب عذاب است آن همه
اندر آئید ای همه پروانه وار — اندرین بهره که دارد صد بهار
اندر آمد مادر آن طفل خرد — اندر آتش کوی دولت را ببرد

2. غیر این عذب عذاب است آن همه

3. خلق آدم علی صورته

'form' we mean external form and refer the pronoun to Adam, then "God created Adam in His own form" would necessarily mean that He created Adam in Adam's form only, which is peculiar to Adam alone, and is different from other created beings. The difficulty which lies here is evident.[1]

But 'form' means 'Internal Form' also. It is applicable to spiritual order and arrangement. This form refers to mental aspect, as is said, such is the form in which the facts are put, such is the form in which the problem is stated. Thus, it is evident that by 'form' is implied mental quality. Similarly, if by 'form' we mean to say internal form, there would be trouble in applying the pronoun to Adam and it would necessarily have to be applied to God alone. Another tradition also, which is more explicit and clear, supports the above interpretation:

"God created man in the form of Al-Raḥmān"
(God, the most gracious) (Dār-Qatnī)[2]

Now, the right meaning of the tradition, "God created Adam in His own form" would be that He created Adam in His own form and by form is implied spiritual, rational form and not the material, the corporeal form. The attributes of rational form can be nothing except essence, qualities and works.

Now, reflect on Dhāt or Essence. In this connection, keeping in view the researches of Imām Ghazālī, ponder over the quiddity of human spirit. The human spirit is not a corporeal object, which has entered in the body, just as water in a vessel, nor, can it be regarded as an accident, which subsists with some other object or substance, as blackness inheres in a black thing, or, knowledge inheres in the mind of the knower. It cannot be said to occupy space, for the body which occupies space is divisible, and spirit, on no account, can be regarded as divisible. Similarly, the spirit exists neither inside nor outside the body of man; neither, it is united to the body nor is separated from it; for, these things could be said about an object which is corporeal and occupies space.

1. These are set forth in detail in "Al-Madhnūn behi 'ala ghair ahlihi" (المضنون به على غير اهله) i.e., "Things not to be brought to the knowledge of the undeserving" and "Kimia-i-Sa'adat," "The Alchemy of Blessedness."

2. ان صورة الانسان على صورة الرحمن (دار قطنى)

It cannot be conceded that the spirit has any directions, nor can we believe in incarnation or infusion of the spirit in somebody because these qualities, too, can be true about a corporeal thing only, or about accidents, and spirit is neither a body nor an accident. In the same way, the spirit has no quantity nor quality and is incomparable: These are the very qualities of God. In this way the dhāt or essence of Adam resembles the Essence or Dhāt of God.

The same has been hinted at in the Qur'ān:

> "They ask thee concerning the spirit. Say, the spirit (cometh) by command of my Lord. Of knowledge it is only a little that is communicated to ye."[1] (S. XVII, 85)

And more explicit is another verse:

> "When I have fashioned him (in due proportion) and breathed into him of My spirit."[2] (S. XV, 29)

For this very reason the angels were commanded to bow down before Adam. The same has been referred to in the following verse of the Qur'ān:

> "We did indeed make thee a vicegerent on earth."[3] (S. XXXVIII, 26)

Man became worthy of the vicegerency of God due to the same relationship which exists between his essence and Essence of God.

Now, reflect on the qualities of the human spirit. These qualities are knowledge, will, power, hearing, seeing and speech; the same are the qualities of God also. In this case also the qualities of Adam resemble the qualities of God.

Finally, reflect on the acts or works of the human spirit. Imām Ghazālī has discussed this subject in detail in his 'Kīmia-i-Sa'adat' and his other works. The following is a summary of the subject.

The act of man has its beginning in desire and will; its effect is first felt in the heart and then on the brain; it affects the nerves, the origin of

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1. يسئلونك عن الروح قل الروح من امر ربي وما اوتيتم من العلم الا قليلا (پ ١٥ ع ١٠)

2. فاذا سويته ونفخت فيه من روحي (پ ١٤ ع ٣)

3. انا جعلناك خليفة في الارض (پ ٢٣ ع ١١)

which is brain. Later, the tendons attached to every joint are affected by the nerves which make the fingers move, cause (e.g.) movement in the fingers and the form, which man wishes to draw on paper, appears.

By reflecting on these details of human acts we can understand the quality of Divine Acts. As man has control over his body, which can be compared to a microcosm, similarly, the Great Creator has domination over macrocosm (universe). The relationship which exists between human will and human heart, can be regarded to exist between command and Al-'Arsh, the Throne; the relationship which exists between the human heart and brain may be regarded to exist between the Throne and Kūrsī, the Footstool, under the Divine Throne. The relationship existing between the human senses and human essence can be regarded as existing between the angels and the Divine Essence. As senses are obedient to man, so also angels are instinctively bound to obey God.[1]

This brief exposition will show that the human acts, qualities and essence resemble Divine Acts, Essence and qualities and this spiritual resemblance is the essential form which has been spoken of in the tradition "God created man in His own form." Adam is the manifestation of the essence (Dhat) and combines in himself all the attributes of God. Therefore, it is said in the Qur'ān

"Whom I have created with My hands." (S.XXXVIII, 75)[2]

These two hands are Divine beauty and Divine majesty, that is, man is a complete manifestation of the Essence of God and combines in himself all the Divine attributes. Consequently, it has been said:

"Adam was created in His Form and Essence."[3]

In this connection if you glance at the following verse of the Qur'ān;

"Soon will We show them our Signs in the (farthest)
regions (of the earth) and in their own souls,
until it becomes manifest to them that this is truth.
Is it not enough that thy Lord doth witness all
things." (S. XLI, 53)[4]

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1. For details *vide* 'Kimia-i-Sa'ādut,' Persian Edition, Printed at Nawal Kishur, Lucknow (India), p 48, etc.

2. خلقت بیدی

3. خلق آدم علی صورته وو جهه (طبرانی عن ابی هریرة)

4. سنریهم آیاتنا فی الآفاق وفی انفسهم حتی یتبین لهم انه الحق ـ الخ (پ ۲۸ ع ۱)

Reflect a little, you will come to know that 'Anfus' is correlated with 'Afaq' (with the letter ف), that is, the signs and attributes of God which are manifest in the foremost regions of the earth or the external world are also found in the spirit of Adam. The difference lies in the fact that they are found in the external world in its aspect of difference and in the human spirit in its aspect of unity. For this very reason man who has been spoken of as a microcosm is regarded as the epitome of macrocosm. According to this combination of all the attributes man has been spoken of by God as having His form and the form of the manifestation of His attributes has been named Adam (or man).

Truly speaking, form is the name for the theatre of manifestation in which reality is hidden and latent but manifests itself through it only. The example of light (nūr) can make this explicit; Light is the reality of the manifestation of colours, since without light manifestation of colours is impossible. Colours are the place of the manifestation of light, since without light manifestation of colour is impossible. Colours are the place of manifestation of light; in other words light alone manifests itself in the form of colours, but is hidden in the form of colours and in spite of manifestation is called the inward of colours. This statement makes it evident that light is the reality of the manifestation of colours and the forms of different colours are accidents; these accidents are regarded as the attributes of light, or, the attributes of the form of light. The manifestation of the form of colours conceals the reality of light.

The example of light quoted above will make it clear to you how Adam can be regarded as the reflection of God's form Who Himself has no form:

> *"The asset of this world is nothing but One,*
>
> *Don't sell it for the earth, or, for the whole world.*
>
> *Thou alone art the bud of this garden,*
>
> *The lid of this treasure-chest art thou alone!*
>
> *Lift up the curtain that thou mayest behold Thyself;*
>
> *Thou will find friend in the arms of friend."*[1]

---

1. جز یکے نیست نقد این عالم   با زمین و با عالمش مفروش
گل این باغ را توی غنچہ   سر این گنج را توی سرپوش
پردہ بردار تو بہ بینی خویش   دوست بادوست هم آغوش

"He understandeth what the intoxicated heart saith.

Who has quaffed this wine!"[1]

The gnostic knows that this form is the form of the Absolute Essence only. He beholds, therefore, in his essence the Essence of the Absolute, in his attributes the form of the Essence of God and in his acts the acts of the Creator and takes full advantage of the warning given in the verse:

"As also in your selves: Will ye not, then, see."[2,3] (S. LI. 21)

so that the Tradition: "He who knows his self doth know his Lord" may be fully applicable to him.

Imām Ghazālī observes that the same relationship has been pointed out in this Tadition:

" Moses! We fell ill and you did not inquire after our health."[4] These words were addressed to Moses by God. Moses was amazed and said, "O Allah, do You also fall ill?" said God: " One of Our elect servants fell ill, had you inquired after his health you would have found Us there." Rūmī has expressed this reply of God in the following couplets.

"Said, 'yes, that elect servant of Mine

Fell ill, he is none but I, behold him carefully,

His illness corresponds to My illness;

His helplessness is akin to My helplessness."[5]

Rūmī keeping in view the relationship between a favourite of God and God, says:

---

1. آں شناسد حدیث ایں دل مست　　هر که ایں باده کرده باشد نوش

2. فی انفسکم افلا تبصرون (پ ۲٦ ع ۱۸)

3. من عرف نفسه فقد عرف ربه

4. مرضت و لم تعدنی

5. گفت آرے بندہ خاص گزیں　　گشت رنجور او منم اینکس به بیں

هست رنجوریش رنجوری من　　هست معذوریش معذوری من

"Whosoever desires the companionship of God.
Should be told to keep company with the friends of God.
If thou art cut off from their company
Thou wilt be damned, for, thou art a part not the whole.
He, whom Satan separates from the pious,
Finds him helpless and devours his head."[1]

To explain the relations existing between God and His favourites, the gnostic of Rûm has related the story of Bâyazîd of Bistâm in his Mat̲h̲nawî. Once Bâyazîd set out on a journey with the intention of performing Ḥaj. It was usual with him to seek the elects of God in every city he visited; if he found them he would see them. During one of his journeys at a place in a city:

"Bâyazîd espied an old man with stature (bent) like the new Moon;
He saw in him the majesty and the (lofty) speech of (holy) men;
He sat down before him and asked about his condition.
He found him to be a dervish and also a familyman.
He (the old man) said, "Whether art thou bound, O, Bâyazîd?
To what strange land wouldst thou take the baggage of travel?"[2]

Bâyazîd said, " I am going on the Ḥaj pilgrimage to Mecca." " What hast thou as provision for the road?" Bâyazîd replied, " I have two hundred silver dirhams."

---

1. هر که خواهد هم نشینی با خدا   گو نشیند در حضور اولیا
از حضور اولیا گر بگسلی   تو هلاکی زانکه جزوی نے کلی
هر کرا دیو از کریمان وا برد   بے کش یابد سرش را او خورد

2. دید پیرے با قدے همچون هلال   دید در و فرّ و گفتار رجال
پیش او بنشست و پرسید حال   یافتش درویش و هم صاحب عیال
گفت عزم تو کجا اے بایزید   رخت غربت را کجا خواهی کشید
    این نکوتر از طواف حج شمار
وان درمها پیش من نه اے جواد   وان که حج کردی و حاصل شد مراد

"He said, Make a circuit round me seven times,

And reckon this (to be) better than the circumambulation (of the Ka'ba) in the pilgrimage ;

And lay those dirhams before me, O generous one.

Know that thou hast made the greater pilgrimage and that the desire has been achieved.

(That) thou hast (also) performed the lesser pilgrimage and gained the life everlasting,

(That) thou hast become pure (Ṣāf) and sped up (the Hill of) Purity (Ṣafā)

By the truth of the Truth (God) Whom thy soul hath seen,

(I swear) that He hath chosen me above His house.

Albeit the Ka'ba is the House of His religious service,

My form, too, in which I was created, is the House of His inmost consciousness,

Never since God made the Ka'ba hath he gone into it.

And none but the Living (God) hath ever gone into this House (of mine)."

عمره کردی عمر باقی یافتی　　صاف گشتی بر صفا بشتافتی
حق آن حقی که جانت دیده است　　که مرا بر بیت خود بگزیده است
کعبه هر چندے که خانهٔ براست　　خلقت من نیز خانه سراست
تا بگرد آن کعبه از روے رفت　　واندرون خانه بجز آن می نه رفت
چون مرا دیدی خدا را دیدهٔ　　گرد کعبه صدق بر گردیدهٔ
خدمت من طاعت و حمد خداست　　تا نه پنداری که حق از من جداست
چشم نیکو باز در من نگر　　تا به بینی نور حق اندر بشر
بایزید آن نکته ها را هوش داشت　　همچو ازین حلقه اش در گوش داشت
آمد از وے بایزید اندر مزید　　منتهی در منتهی آخر رسید

"When thou hast seen me, thou hast seen God.
Thou hast circled round the Ka'ba of Sincerity,
To serve me is to obey and glorify God.
Beware thou thinkest not that God is separate from me.
Open thine eyes well and look on me,
That thou mayest behold the Light of God in man.
Bayazid gave heed to those mystic sayings,
And put them in his ear as a golden ring.
Through him (the old man) came into an increase (of spiritual consciousness)
The adept at last attained unto the end."[1]

The above will show that there are some people who are God's elects and are predestined in divine counsels, but, this special affinity is acquired by the works of supererogation.

Saith God:

> "My servant continually seeks to win my favour by works of supererogation until I love him; and when I love him, I am to him an ear and an eye and a hand and a helper; through me he hears, and through me he sees, and through me he takes."[1]
>
> (Tradition of the Prophet, narrated by Bukhari)

In some traditions it is added:

> "I am to him the heart through which he understands and the tongue through which he talks." (Shrah Mishkāt)[2]

This is the place where one should hold his counsel and keep a discreet silence; this is the stage where many have slipped and not a few have gone astray.

---

1. لا يزال العبد يتقرب الىّ بالنوافل حتى احبه واذا احببته كنت سمعه الذى يسمع به وبصره الذى يبصر به ويده التى يبطش بها ورجله التى يمشى بها (الحديث رواه البخارى)

2. فواده الذى يعقل به ولسانه الذى يتكلم به (شرح مشكوة)

The crude cannot fathom the mind of the experienced,
Therefore hold thy counsel and adieu
Whatever I am telling thee is according to thy understanding
I pine for men of correct understanding."[1]

To sum up: There are five stimuli of Love: Love of self, Benevolence, Perfection, beauty and inner and outer affinity. All these are found *in toto* in God alone. God alone deserves to be loved and according to gnostics only love of God is worthwhile. The gnostic of Rūm had aptly said:

"Love of the living is every moment fresher than a bud in the spirit and in the sight.
Cherish the love of that Living One Who is everlasting,
Who gives you to drink of the wine that increases life.
Choose the love of Him from Whose love all prophets gained power and glory,
Do not say, "We have no admission to the King."[2]

Again, says he:

"Love for the dead is not lasting!
Keep your love (fixed) on the Living One Who increases spiritual life.
Love is (One) of the attributes of God Who wants nothing,
Love for aught besides Him is unreal.
Because that (which is besides Him) is (but) a gilded beauty;
Its outside is (shining) light, (but) 'tis (like dark) smoke within.

---

1. در نیابد حال پخته هیچ خام   پس سخن کوتاه باید والسلام
آنچه می گویم بقدر فهم تست   مردم اندر حسرت فهم درست
(رومی)

2. عشق زنده در روان و در بصر   هر دمے باشد ز غنچه تازه تر
عشق آن زنده گزیں کو باقیست   و ز شراب جان فزایت ساقیست
عشق آن بگزیں که جمله انبیا   یافتند از عشق او کار و کیا

When the light goes and the smoke becomes visible,

At that moment the unreal love is frozen up (i.e., extinguished)."[1]

After stating the causes and stimuli of love and after urging that one should have true love for God alone, I shall now consider the arguments from Sharia' which are advanced to stress the need of adorning oneself with the love of God and striving to achieve the same. This will be discussed in the third chapter of this work.

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1. عشق بر مرده نباشد پائیدار   عشق بر حیّ و بر قیوم دار
عشق ز اوصاف خدای بے نیاز   عاشقی بر غیر او باشد مجاز
زانکه آن مس زر اندود آمدست   ظاهرش نور اندرون دود آمدست
چون شود نور شود پیدا دخان   بفسرد عشق مجازی آن زمان

CHAPTER III

LOVE, THE HIGHEST REACH OF RELIGION

MUSLIMS of all denominations agree that love of God is obligatory. But there are a few literalists who hold that "love of God" means merely perpetual devotion to His Service and even for this God's grace is necessary: In love similarity of nature or disposition between the lover and the beloved is indispensable, so that there may be attraction between the two, as is well known: "LIKE ATTRACTS THE LIKE."[1] But, as no similarity of any kind exists between the creator and the created, there can be no love between them.

In reply, it is generally argued that as there is a consensus of opinion among the Muslims that love of God is obligatory for one and all, how can a thing be regarded as obligatory which does not exist at all? How can we interpret love as mere obedience or devotion; for, obedience or devotion is subservient to love and a fruit of it. Love should first be there, then only the lover can obey the beloved. It is for this reason Rābia' Adwia said:

"*Hadst thou been true in love, thou wouldst have surely obeyed him.*

"For the lover is always obedient to his beloved!"[2]

Again, in reply to those who deny love for God on the ground of dissimilarity of nature or disposition, it has been said that when God bestows the felicity of His Love on any one of his devotees, He clothes him, first, with some of His own attributes and, then, confers His Love on him. Thus similarity of attributes comes into existence. The Qur'ānic verse "God loves them and they love God" (S. V. 57)[3] proves that similarity in attributes does exist.

However, the Qur'ān posits this love and clearly announces it. Reflect on the following verses:

"God loves them and they love Him." (S. V, 57)[4]

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1. الجنس الى الجنس يميل

2. لو كان حبك صادقا لاطعته ان المحب لمن يحب مطيع

3,4. يحبهم ويحبونه

"But those of faith are overflowing in their love for God."

(S. II, 165)[1]

Both the above verses show that love does exist and there are also degrees of love.

"If you do love God, follow me: God will love you."

(S. III, 31)[2]

This verse discloses to us that the devotee becomes the beloved of God and He begins to love him.

"On those who believe and do deeds of righteousness, on them (God) the Most Gracious, will bestow Love." (S. XIX, 97)[3]

"Say: 'If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline; or the dwellings in which ye delight—are dearer to you than God or His Apostle, or the striving in His cause,—Then wait until God brings about His decision: And God guides not the rebellious."

(S. IX, 24)[4]

This is, as it were, a threat. Here, the Muslims have been exhorted to love God and His Prophet. Now, these clear and unambiguous verses of the Qur'ān show clearly that God loves His devotees and it is obligatory on them to love Him.

Now we may reflect a little on the meaning of God's Name. In Islam God's Proper Name is "ALLAH."[5] The lexicographers differ over the root, but, majority of them are of the opinion that it is derived from "WALAH"[6] (ولاه). In Arabic, "WALAH" (ولاه) and "WALAHA" (وَلَه) mean the anxiety, love and sympathy which a mother feels for her child.

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1. ان الذين آمنوا اشد حبا لله

2. قل ان كنتم تحبون الله فاتبعوني يحببكم الله

3. ان الذين آمنوا وعملوا الصلحت سيجعل لهم الرحمن ودا

4. قل ان كان آباؤكم وابناؤكم واخوانكم وازواجكم وعشيرتكم واموال اقترفتموها وتجارة تخشون كسادها ومساكن ترضونها احب اليكم من الله ورسوله وجهاد في سبيله فتربصوا حتى ياتي الله بامره والله لا يهدي القوم الفسقين

5. الله

6. ولاه

Later on, the word signified 'love' only, and the same has brought into use the word "WALAH"[1] (واله) meaning "enamoured," in the Urdu language. Consequently, ALLAH means, the Beloved, the Dear One, the Centre of attraction, the Cynosure of all eyes, whose love is all-pervading, who draws to distraction not only the hearts of men but that of the entire Universe itself. Maulanā Shah Fazl-ur-Raḥmān of Murādabād has translated the verses of the Qur'ān into Hindi; he has translated "ALLAH" into Hindi as "MAN MOHAN," i.e., the Beloved of the hearts.

As soon as we open the Qur'ān, the attributes on which our eyes fall first are Raḥmān and Raḥim. These two words are almost synonymous and mean the Most Gracious, the Most Merciful. It may also be noted that the verse:

> "In the name of Allah, the Most Gracious, the Most Merciful,"[2]

is found in the beginning of every sura and it is obligatory to recite it as such. It is repeated in every prayer several times. Next to the Proper Name Allah, another proper name is Raḥmān, meaning the Most Gracious. It is an intensive form referring to an aspect of God's attribute of Mercy. The Arabic intensive is more suited to express God's attributes than the superlative degree in English. The name "Ar-Raḥmān" occurs in the following verse:

> "Say: Call upon God or call upon Raḥmān: By whatever name ye call upon Him, (It is well): For to Him belong the Most Beautiful Names." (S. XVII, 110)[3]

In addition to its repetition in the verse:

> "In the name of Allah, the Most Gracious, the Most Merciful."[4]

the Qur'ān has on fifty-three occasions called God by this name.

There are scores of attributive names of God in the Qur'ān; and in Traditions ninety-nine have been enumerated. All the attributes of God's Majesty and Beauty are comprised in these names, but, if we go in detail, we shall come to know that the majority consists of those names which bespeak of God's grace and beneficence, affection and love. In one of the

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1. واله
2. بسم الله الرحمن الرحيم
3. قل ادعوا الله اوادعوا الرحمن ایاما تدعوا فله الاسماء الحسنی
4. بسم الله الرحمن الرحيم

suras of the Qur'ān, (Ḏḥāt-ul-Burūj), occurs one of God's attributes or names, "Al-Wadūd" which means 'Beloved,' or 'Darling,' because He is entirely Love and Affection. Another name of God is "Al-Walī,"[1] literally it means Friend and Protector. Yet another name which occurs repeatedly in the Qur'ān is "Ar-Raūf" or Full of Kindness. The word "Raūf" is derived from "Rāfat"[2,3,4] or kindness and "rāfat" means the love and concern which a father has for his children. In the Qur'ān God's another name is "Ḥannān,"[5] i.e., one who is full of gentle pity. The word is derived from "Ḥun." The words "Ḥun" and "Ḥanīn" in Arabic mean the gentle pity and love which a mother feels for her children.

It may be noted that Islam adopts only the metaphorical sense of the Names to indicate the relation that exists between the Creator and the created beings, between the Lord and the servants. It does not even suggest what are the actual relations. It makes use of the metaphors to depict the emotion of love or affection that exists between Him and His creatures. Thus, without suggesting or endorsing the ideas of materialism and corporealism Islam inculcates in the hearts of its followers the spiritual aspects of these emotions.

In addition to those, the names of God mentioned in the Qur'ān and true Traditions may also be kept in view. The names are: "Ghaffar,"[6] i.e., He that forgives again and again; "Ghafūr,"[7] Oft-forgiving; "Salām,"[8] the Source of peace and perfection; "Momin,"[9] the Preserver of Safety;

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1. الولی
2. الرؤف
3. رؤف
4. رافت
5. حنان
6. غفار
7. غفور
8. سلام
9. مومن

"Al-'Adl"[1] Justice personified; "Al-'Afū"[2] Forgiver of sins; "Al-Wahhāb,"[3] the Granter of bounties without measure; "Al-Ḥalīm,"[4] the Most Forbearing; "Al-Ṣabūr,"[5] the most patient; "Al-Tawwāb,"[6] Oft-Returning; "Al-Burr,"[7] the Beneficent; "Al-Mūqsit,"[8] one who judges equitably. On consideration it will be found that all these names reveal the different aspects of God's love and mercy.

Now, the Qur'ān discloses to us that there are several persons who have been endowed with the wealth of God's love:

> "God loveth those who do good." (S. II, 195)[9]
>
> "God loves those who turn to Him constantly and He loves those who keep themselves pure and clean." (S. II, 222)[10]
>
> "God loves those who act aright." (S. III, 76)[11]
>
> "Truly God loves those who fight in His cause." (S. LXI, 4)[12]
>
> "God loves those who are firm and steadfast." (S. III, 146)[13]

The urge of love which makes an elder to be good, forgiving, pardoning and benevolent to the younger is called "mercy." Now, God is the Most Merciful, as every atom of the universe is being benefited by His Mercy; His very name is the Most Gracious, the Most Merciful. The entire existence

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1. العدل
2. العفو
3. الوهاب
4. الحليم
5. الصبور
6. التوّاب
7. البر
8. المقسط
9. ان الله يحب المحسنين (پ ٢ ع ٨)
10. ان الله يحب التوابين ويحب المتطهرين (پ ٢ ع ١٢)
11. ان الله يحب المتقين
12. ان الله يحب الذين يقاتلون فى سبيله
13. والله يحب الصبرين

is but a manifestation of His Mercy; but for His Mercy all would have been naught. For this very reason, to despair of His mercy is an offence and losing hope a sin. He is ever ready and inclined to bestow His mercy on even the greatest sinner. Addressing the sinful and the reprobates as "O My servants," He sends them the following message of solace:

> Say: "O My servants, who transgress against their souls, Despair not of the Mercy of God; for God forgives all sins: For He is Oft-Forgiving, Most Merciful." (S. XXXI, 53)[1]

When the angels give Abraham the glad tidings they say:

> "Be not in despair." (S. XV, 55)[2]

God has prescribed for Himself the rule of mercy, as the Qur'ān says:

> "He hath prescribed for Himself Mercy." (S. VI, 12)[3]

According to the teaching of the Qur'ān, God's mercy pervades all things. His mercy is universal and all-embracing; while His justice and punishment are reserved for those who swerve from His path and go out of His Peace. Says the Qur'ān:

> "My Mercy extendeth to all things." (S. VIII, 156)[4]

One may reflect on the following subtle point of Shaykh Yaḥya Munīrī and cheer up: he says God has addressed the sinners thus:

> "O My servants who transgress against their souls."[5]

He said not: "O My servants who obey"[6] or He said not: "O my servants who repent,"[7] or said not: "O my servants who act aright"[8] but He said: "O my servants who transgress against their souls."[9]

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1. قل يا عبادى الذين اسرفوا على انفسهم لاتقنطوا من رحمة الله ان الله يغفر الذنوب جميعا انه هو الغفور الرحيم (پ ٢٤ ع ٣)

2. ولا تكن من القانطين (پ ١٤ ع ٤)

3. (پ ٧ ع ٨)

4. ورحمتى وسعت كل شى (پ ٩ ع ٩)

5 يا عبادى الذين اسرفوا

6 يا عبادى الذين اطاعوا

7. يا عبادى الذين تابوا

8 يا عبادى الذين اتقوا

9 يا عبادى الذين اسرفوا

The mode of address alone bears testimony to the kindness, mercy and love which God bears towards His servants. Thrilled and intoxicated by this some one has chanted :

"When the Friend (God) has promised to forgive my sins
Should I be afraid of the sins I have committed?"[1]

After ascertaining from the Qur'ān the mercy and love which God bears towards His servants, if we turn to the Traditions of the Prophet, we will find that here, too, love of God has been emphasised as a *sine qua non* of faith. In other words, the heart which is devoid of the love of God, is, usually, lacking in faith. The very foundation of faith rests on love.

1. Once Abū-Razīn-al-'Aqīlī said to the Prophet of Islam :
"O Prophet of God! what is faith?"
"Faith is holding God and His Prophet dearer than all others" came the response.[2]

2. Bukhārī and Muslim have related the following Tradition from Anus :
"None among you can be a true believer unless he regards God and His Prophet as more dear to him than all others."[3]

In another Tradition the words "to him" من نفسه are also found. The meaning will then be : "unless he holds God and His Prophet dearer to him than his own self."

3. The Prophet has commanded the love of God.
He said :

"Love God on account of the boon He confers on you every morning, and love me owing to the love He has for me."[4]

4. Abū-Na'īm narrated in his 'Ḥūlya' that once the Prophet saw Mus'ub-bin-'Umayr coming towards him, wrapped in a sheep-skin. He addressed to his companions thus :

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1. چون مغفرت است وعدهٔ حضرت دوست
از کردهٔ گناه من چه باک است مرا

2. یا رسول الله ! ما الایمان ؟ قال ان یکون الله ورسوله احب الیك مما سواهما

3. لا یؤمن احدکم حتی یکون الله ورسوله احب الیه مما سواهما

4. احبوا الله لما یغدوکم به من نعمته واحبونی لحب الله (ترمذی)

"Look at this man, God has made his heart effulgent. I had seen him living with his parents; they fed him on the best food and drinks. Then, the love of God and His Prophet hailed him and now you see the plight in which he is."[1]

5. A famous Tradition narrates that when the Angel of Death visited Abraham to take his soul, he said to him:

"Have you ever seen a friend who takes the life of his friend?"[2]

God sent the following revelation to the Angel of Death:

"Have you ever seen a friend who hesitates to meet his friend?"[3]

Abraham then said to the angel, "Now take my soul."[4]

All this will be appreciated by the person who loves God sincerely! On realizing that death is the occasion of meeting the Beloved, he would fervently welcome death. That is the reason why God has said:

"You express your desire for death if you are truthful."[5]
(S. LXII, 6)

How ardently the gnostic of Rūm expresses his desire for death in the following couplets:

O Truthful, as God has said: "Express your desire for death"
I am truthful, and I lay down my life at His command
The souls are enchained in earth and water,
They are happy when they are released therefrom.
They begin to dance in the pursuit of the Love of God
And become flawless like the full moon.
Listen O folks! I am not one of those
Who talk only and hesitate.
To die at this moment is an easy death for me,
"They are alive" has been said in respect of me

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1. انظروا الى هذا الرجل قد نور الله قلبه لقد رأيته بين ابويه يغذوانه بأطيب الطعام
والشراب فدعاه حب الله ورسوله الى ما ترون

2. هل رأيت خليلا يميت خليله

3. هل رأيت محبا يكره لقاء حبيبه

4. الآن فاقبض

5. فتمنوا الموت ان كنتم صادقين (پ ٢٨ ع ١١)

O friends, slay me after putting the blame on me,
Surely after being slain I shall live an eternal life.[1]

In Bukhārī and Muslim it is narrated by Abū Hurayra:

"When God loves a servant of His, He calleth Gabriel and saith to Him: "I love such and such a servant, thou, too, shouldst love him." Gabriel begins to love him and then proclaims to the celestial beings that 'God loveth such and such a servant, all of you should love him too. Thereafter the means of his popularity on the earth also are provided."[2]

This will show how frankly and openly God loves his servants. In the light of this evidence the stand of the literalists that there is no such thing as love of God, cannot be accepted. According to the commentators the tradition under consideration is a commentary on the following verse:

> "Of those who believe and work deeds of righteousness, will (God) Most Gracious bestow love." (S. XIX, 97)[3]

7. It is narrated by 'Aisha' that once the Prophet sent one of his companions as the leader of a party for preaching Islam. When he acted as Imam, he recited in every rak'at the Surat-ul-Ikhlāṣ at the end of any other sura. When he was asked the reason, he replied:

> "The attributes of the Merciful God are mentioned in this Sura. So I love to recite it."[4]

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1. چو تمنوا موت گفت اے صادقین — صادقم جان را بر افشانم براین
جانهائے بسته اندر آب و گل — چون رهند از آب و گلها شاد دل
در هوائے عشق حق رقصان شوند — همچو قرص بدر بے نقصان شوند
اے حریفان مرا از انها نیستم — کز خیالاتے دریں راه الستیم
مردن این ساعت مرا شیریں شده — «بل هم احیاء» پے من آمدست
اقتلونی یا ثقاتی لائما — ان فی قتلی حیاتی دائما

2. ان الله اذا احب عبدا دعا جبریل فقال انی احب فلانا فاحبه فیحبه جبریل ثم ینادی فی اهل السماء فیقال ان الله یحب فلانا فاحبوه فحبه اهل السماء ثم یوضع له القبول فی الارض

3. ان الذین آمنوا وعملوا الصلحت سیجعل لهم الرحمن ودا (پ ١٦ ع ٩)

4. لانها صفة الرحمن فانا احب ان اقرابها

When the Prophet of Islam came to know of it, he said, "Inform him that God also loves him."[1]

8. It is narrated that a bedouin came to the Prophet and said, "When will the day of judgment come?" In reply the Prophet said: "What preparations hast thou made for that day?" Feeling ashamed, the bedouin said broken-heartedly: "O Prophet, I have not piled up prayers, fasts, charity and alms; the little I have in my possession is the love of God and His Prophet only. The Prophet said "A man will be with the persons he loves."[2] Anus says, "After the propagation of Islam I have not seen Muslims more pleased with anything than this (for they understood) that the reward is the condition precedent to good deeds." (Bukhari and Muslim).

9. In the second Chapter I have cited the Tradition of the Prophet on supererogation or the performance of more than what duty requires. According to this tradition God observes:

> "My servant seeks to win My favour by works of supererogation, until I love him; and when I love him I am to him an ear, and an eye and a hand and a helper. Through Me he hears, through Me he sees and through Me he takes." (Bukhari and Muslim).

It will be seen from this tradition also that God loves His servants.

10. The Prophet of Islam prayed to God thus:

> "O Allah, vouchsafe to me Thy love and love of him who loves Thee, and the love of that which may draw me closer to Thee and make Thy love for me dearer than cool water."[3]

In Arabia cool water is usually a more precious boon than any, but, the thirst of the Prophet was not quenched by the coolness of water merely; it was the blissful water of the love of God only which could quench his thirst. In his prayers of humility and in loving converse with God he asks for the same:

> "O ALLAH, vouchsafe to me Thy love and the love of one who helps me in loving you."[4]

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1. ان الله تعالى يحبه
2. المرء مع من احب !
3. اللهم ارزقنى حبك وحب من احبك وحب ما يقربنى الى حبك
واجعل حبك احب الى من الماء البارد (احمد ترمذى و الحاكم)
4. اللهم ارزقنى حبك وحب من ينفعنى فى حبك (ترمذى)

11. The scene is that of a battlefield; panic-stricken, the enemy flee helter-skelter; whosoever finds a safe shelter saves his life by seeking refuge there; brother is separated from brother and mother is separated from child and child from mother. In this panicky condition a woman approaches the Prophet of Islam and complains that she has lost her child. She is so distracted in love for her child that on whichsoever child her eyes fall, out of excessive love (for her own child) she holds it to her breasts and lets it suck her milk. The Prophet, who is a Mercy for all creatures, happens to look at her; addressing his companions he says,

> "Is it possible for this woman to throw her child into the blazing fire with her own hands?"

They replied, "No; Never." The Prophet said:

> "God loves His servants much more than this woman loves her child." (Bukhârî)

12. Once the Prophet was returning from a battle; a woman carrying a child in her arms approached him and said, "O Prophet of Islam! doth not God love His servants more than a mother loves her child?" He said, "Yes, verily He loves His servants more than the mother loves her child." She said, "Well, then, will the mother bear throwing her child into the fire with her own hands?" The Prophet was palpably moved, tears rolled in his eyes, he raised his head and said, "God punishes that servant alone who wilfully asserts that there is more than one Deity." (اله) (Nisâî).

13. Once the Prophet was sitting among his companions. One of them brought a bird with its young ones wrapped in a sheet and said, "I picked up these young ones from a clump of shrubs and wrapped them in a piece of cloth. When the mother saw this it began to hover over my head; I removed the cloth a little. No sooner did it see them than it swooped down on its young ones held in my hand.'l The Prophet said, "Are you surprised at the love which the mother has for its young ones? I swear by the Supreme Being Who has sent me as an Apostle, the love which God has for His children is far more than the love this bird bears towards its young ones." (Mishkât: with reference to Abû Da'ud).

The Quranic verses and the traditions of the Prophet, mentioned in the preceding paragraphs, clearly prove that the Almighty God loves His servants and His servants love Him. It is also proved that there is difference between love and obedience; obedience is only a fruit, a result of love and not love itself. It appears that those who deny the quiddity of love, have not tasted of the wine of love, and though a wise man is unware of this well-known fact and regards the charm of love as a fairy tale, yet:

"The heart knows what the substance of love is;
The eye of reason has no power to behold it."[1]

The moth alone knows the sweetness in the smoke of the burning taper and only a madman is aware of the pleasure found in the clank of the chains.

"Thou art the darling of the world and hast been tenderly reared,
Thou art unaware of our inward fervour and constancy.
O Moon, when thou hast not loved any beloved,
How canst thou know the plight of helpless lovers?"[2]

After ascertaining from the Qur'ān and traditions that God truly loves His devotees and they also truly love Him, we may now reflect on what a few celebrated saints have said on the subject of love of God and see also the plight to which they were reduced in consequence thereof.

1. Hadhrat Abū Bakr Siddīq says:

"He who has tasted of the pure love of God will have no desire for the world and will avoid one and all."

(Iḥya, Vol. 4, p. 159)[3]

A true lover has spoken the truth when he said:

Blissful slumber left the eyes which knew how to see,
Comfort took leave of the heart which knew how to long![4]

He alone is the true lover who is absorbed in the thought of his beloved and severs his ties with others; his heart should be devoid of wishes; his end, aim and object should be the beloved alone. For this very reason, he who is a lover of the Lord will have no concern with the world. The seeker of the Lord does not seek the world.

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1. دل شناسد که چیست جوهر عشق　عقل را زهرۂ بصارت نیست

2. تو نازنین جہانی و ناز پرورده　ترا زسوز درون و نیاز ماچه خبر
چو دل بمہر نگارے نه بسته اے مه　ترا زحالت عشاق بے نوا چه خبر

3. من ذاق من خالص محبة الله تعالى اشغله ذلك عن طلب الدنيا واوحشاه عن جميع البشر (احياء العلوم ج ٤ /ص ١٥٩)

4. خواب راحت شد ازان دیده که دیدن دانست
رفت آسایش ازان دل که طپیدن دانست

2. Abū Sulaymān Dārānī says:

"There are some people whom even Paradise and its bliss do not deter from commemorating God, It is evident, therefore, that the world can hardly ban them from the same."

As my Ka'ba and niche are the eyebrows of my beloved only,

This clamorous heart is concerned neither with the one nor with the other.[1]

3. 'Abdul Wāḥid Bin Zayd observes:

"I happened to pass by a man who was accustomed to sleep in snow. I said to him: "Do you not feel cold?" He said, "How can he feel the cold whom love of God has separated from one and all."

How apt was the reply!

The beggar of Thy lane does not care for all the eight paradises,

The captive of Thy snare (of love) is independent of both the worlds.[2]

4. Khwāja Sari Saqati (Ob. A.D. 867) said:

On Doomsday the adherents of faiths will be called by the names of their great prophets:

"O the adherents of Jesus Christ and the adherents of Moses! [3]

The lovers of the Divine Beauty will be called thus:

O lovers of God come towards your Beloved![4]

On hearing this, they will be overjoyed and their happiness will know no bounds.

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1. قبله و محراب من ابروے دلدار است و بس
این دل شوریده را باایں و با آں چه کار

2. گدائے کوئے تو از هشت خلد مستغنی است
اسیر بند تو از هر دو عالم آزاد است

3. یا امة موسی و یا امة عیسی

4. یا اولیاء الله هلموا الی الله

What worth I have to claim Thy love,
Or what worth my smouldered life has to desire Thee?
I wish that I may be slain by Thy sword,
For it is a disgrace to have no entry in the records of Thy lovers.[1]

After quoting the above-mentioned saying Yaḥya Munīri has remarked: "The true believers may be deemed to have a claim to the love as also the knowledge of God. But the hearts of a very few of them, though swayed by affection for God have reached the stage of love. There are two methods for attaining it. The first is the severance of worldly ties and denuding the heart of the love of things other than God; the second is fortifying the knowledge of God and coming fully under its spell. This is possible only when the heart is freed wholly from worldly entanglements."

When thy heart is purged of all vices,
Then it is resplendent with the Light of the Essence of God.
When this light manifests itself in the heart,
A single yearning in thy heart acquires the force of a thousand.[2]

5. Harīm Bin Ḥayān says:

"When a true believer knows his Lord, he Loves Him, and when he loves Him, he turns towards Him only. When he enjoys the sweetness and delicacy of his attention, he does not cast a longing glance at the world and looks at the hereafter also with indifference. With his body he lives in the world, but, so far as his spirit is concerned he lives in the hereafter.

We care neither for Hell nor are desirous of Heaven,
Lift the Veil off Thy Face as we yearn to behold Thee.[3]

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1. من خود بچه ارزم که کنم دعوے عشقت
تا جان من سوخته مشتاق تو باشد
خواهم که شوم کشتهٔ تیغ تو که ننگ است
نامے که نه در دفتر عشاق تو باشد

2. چون دل تو پاك گردد از صفات تافتن گیرد زحضرت نور ذات
چون شود آن نور برون آشکار در دل تو یك طلب گردد هزار

3. مارا نه غم دوزخ و نے حرص بهشت است
بردار ز رخ پرده که مشتاق لقائیم

6. **Yahya Bin Mu'ādh says:**

"When the pardon of God blots out all sins, then, how great will be His Satisfaction. when all acts are done to His Satisfaetion, what will affection not amount to ? When His affection intoxicates the reason what will His love not do? And when His love makes one forgetful of all others what will His benignity (lūṭf) not amount to ? "

7. The following dictum is ascribed to Yahya-Bin-Mu'ādh also

" I regard the love weighing a grain of mustard better than seventy years of devotion without love." The same sense has been expressed in the following couplet:

To heave a sigh with humility before God

Is better than a life-long saying of prayers without humility.[1]

Shiblī says, " To feel one with God for a moment is better than all men's acts of worship from the beginning to the end of the world."

" Unless I have the face of my heart towards Thee,

I deem prayer unworthy to be reckoned as prayer,

If I turn my face to the Ka'ba, 't is for love of Thee

Otherwise I am quit both of prayer and Ka'ba, (Rūmī)

(Quoted by Dr. Nicholson in his *Mystics of Islam*, page 116).

8. It is narrated that once Jesus Christ happened to pass by three persons whose bodies were emaciated and whose complexions were pale. He said to them: "Why are you in such a plight ?" In reply they said, "Due to the fear of Hell." He said:

"Verily, God Almighty will keep them safe who fear Him."[2]

When he proceeded further, his eyes fell on three more persons with more emaciated bodies and paler complexions. He said, "Why are you reduced to such a plight ?" They said, "In the longing for Heaven." He said:

"God will surely bestow on you the thing you pant for."[3]

When he went further, he beheld three more men who were frightfully feeble and lean and whose faces appeared as mirrors of light. He asked them the same question. "The love of God has reduced us to this condition" was their reply. Jesus Christ exclaimed: "You alone are the

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1. پیش حق یک ناله از روی نیاز   به که عمری بی نیاز اندر نماز

2. حق علی الله ان یؤمن الخائف

3. حق علی الله ان یعطیکم ما ترجون

favourites, you alone are the favourites, you alone are the favourites." He added, "You are those who are brought nigh to God, you are the elects, you are the favourites."[1]

Their condition may be aptly described thus:

"We care neither for Hell, nor, are desirous of Heaven,
Lift the Veil off Thy face, we yearn to behold it."[2]

Jesus Christ regarded the lovers of God as His favourites, as they were enamoured of the Real Beloved only and loved Him alone. Is there anybody better than God, whom we could desire and derive pleasure by thinking of Him even for a moment? Jami has asked the same question in the following couplet:

Say, is there any one better than He
Who can give you bliss even for a moment?
Neither joy nor power do I seek,
What I desire of Thee is Thee alone.[3]

After ascetaining the rank of affection and love in the light of true traditions and the sayings of the great men of the past, the eminent Sūfis have said: "The goodly tree of faith can bear fruit only when it is watered by the *aqua vitae* of love."

'He who has no love has no faith'.[4]

(Khawja Band-i-Nawāz)

The saying is grounded on the traditions of Muslim and Bukhārī. already mentioned above, *viz.*

"None among you can be a true believer unless he loves God and His Apostle more than everything else."[5]

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1. انتم المقربون انتم المقربون انتم المقربون

2. مارا نه غم دوزخ و نے حرص بہشت است
بردار ز رخ پرده که مشتاق لقائیم

3. کیست زوبهتر بگوا ے هیچ کس تابدان دل شاد باشد یك نفس
من نه شادی خواهم و نه خسروی انچه می خواهم از تو هم توی

4. هر کرا عشق نیست ایمان نیست

5. لا یومن احدکم حتی یکون الله و رسوله احب الیه مما سواهما

That is the reason why Imam Ghazali has observed that in the various stages of the journey to God, the highest stage is that of love only. All other stages are either the preliminaries of the state of love or its results and consequences. "The love of God is the ultimate end and the highest summit, because whatever may be the stage after the stage of love, whether it be longing or fellowship or satisfaction, all of them are its results and consequences, and all stages preceding love, e.g., patience, piety and repentance are all the preliminaries of love."[1]

"All those who seek the path (to God) and those who seek the truth, unanimously agree that the most important end and the greatest aim of the creation of man is the love of the Lord of both the worlds."[2]

Consequently, it is an indisputable principle of all the Sufis that :

> *The way to God is blocked to him whose heart is devoid of the tumultuous love of God."*[3]

To speak the truth, faith does not attain perfection without love, for faith demands submission and devotion which is possible only when the heart is turned on and attuned to God. Therefore, we have been informed :

> But those of faith are overflowing in their love for God (S. II, 165)[4]

For this very reason Mirza Mazhar had said :-

[5]"How can a person who has not rubbed his face and eyes on the ground with humility born of love know the pleasure that a person derives from obeisance performed with earnestness, which according to the Tradition is obeisance on the feet of God Himself."[6]

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1. فان المحبة لله هی الغایة القصوی و الذروة العلیا من الدرجات فما بعد ادراك المحبة مقام الا هو ثمرة من ثمارها و تابع من توابعها کالشوق و الانس و الرضا ولا قبل المحبة مقام الاهو مقدمة من مقدماتها کالتوبة و الصبر و الزهد وغیرها
Ihya, Vol. IV, p. 155.

2. Hadhrat Nizām-ud-dīn Aulia, Mahbūb-i-Ilāhi (Seyur-al-Auliā, p. 455).

3. هر کرا عشق شور انگیز نیست طریقه برو حرام است

4. والذین آمنوا اشد حبا لله (پ ۲ ع ٤)

5. هر کرا چشم وروے خود بر زمین خاکساری عشق نه سوده باشد لذت شوق سجده که ساجد موافق حدیث بر قدم خدای نماید چه داند«

6 الساجد یسجد علی قدمی الله

In view of these truths the following observations of the traditionalist, Shaykh 'Abdul Ḥaq of Delhi are correct :

"Love is the life of heart and the food for the spirit of the believers in God. There is no stage higher than 'satisfaction' and no mystic state higher than 'Love.' The body of a devotee without love is just like a body without soul."[1]

The Sufis agree on this point :

"If the heart of a devotee is devoid of the love of God, nothing is gained by devotion; but if the path to God is traversed by the steps of love, the attainment of God is certain."[2] The nearest way of the attainment of God is love. Hence, regarding love being the nearest way, Khwāja Bande-Nawāz says: "If the quest for God is created in the heart and keeps it occupied, and pervades inside and outside the heart, there remains in it neither anger nor sensuality, envy or avarice. It completely annihilates every desire. I have heard the Khwāja (i.e., Chiraghe Dehlavī) reciting the following couplet."

Love came and dispelled every desire form my heart,

And dangled the sword of heedlessness over my head!"[3]

Khwāja Bande-Nawāz holds that there are five stages of love and he has based all the phases of Islam, faith and "well-doing" (Iḥsān) on love only. The five stages are:

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1 محبت حیات قلوب وغذاۓ ارواح اهل ایمان است در مقامات از رضا و در احوال از محبت فاضل و بالا تر نیست و شخص و وقت سالک بے محبت جسد بے روح را ماند .

(Madārij-un-Nabuwwat, by 'Abdul Haq Nawil Kishor Press, Kānpūr, 1312 A H. Vol. I, p. 244)

2. اگر محبت نیست راه رفتن بے حاصل است و اگر به عشق راه طے کنی واصلی

3 اما اگر طلب رب در دلے افتد و بدان مشغول ماند درون و برون او را فرا گیرد نه در دلے غضب ماند و نه شهوت باشد و نه حرص ماند و نه حسد، هر آرزو بکلی روئے بانصرام و انعدام آرد از زبان خواجه (مراد چراغ دهلوی) بیتے شنیده ام :

عشق آمد و خانه کرد خالی برداشته تیغ لا ابالی

1. Shari'at, i.e., paying heed to the attributes of the Beauty of the Beloved, so that a longing to behold Him may be created.

2. Ṭarīqat (the Path), i.e., to seek the Beloved and go in search of Him.

3. Truth (Ḥaqīqat), i.e., to be always present before the Beauty of the Beloved.

4. Gnosis (Ma'rifat), i.e., to wipe off every form of self-regard.

5. Unity (Waḥdat), i.e., to annihilate one's own mortal existence, both in the inward and the outward, to regard the beloved as the Absolute Being. When all these five stages are reached the work is finished.

The way to God from Shari'at to Ṭarīqat is traversed with the aid of love and love only can be regarded as the nearest way. That is the reason why Khwāja Band-e-Nawāz says:

I would, no man should be unmanly,
I would, no man should be devoid of the pang of love,
I would, no time should be spent without pain
I would, no pain should be suffered untimely.[1]

The gnostic of Rūm has won special distinction in this subject. The cry of true love which he has raised in his Mathnawī has no parallel in the world of Sufism.

I speak of love and die of the pleasure it affords me.[2]

In praise of love he says:

Hail, O love, that bringeth in good gain,
Thou that art the physician of all our ills;
The remedy of our pride and vainglory
Our Plato and our Galen!
Love inspired Mount Sinai, (so that)
Sinai (was made) drunken and Moses fell in a swoon.[3]

---

1. نا مرد مباد هیچ مردے — بے درد مباد هیچ مردے
بے درد مباد هیچ وقتے — بے وقت مباد هیچ دردے

2. عشق می گویم وجان می دهم از لذت عشق (جامی)

3. شادباش اے عشق خوش سودائے ما — اے طبیب جمله علتهائے ما
اے دوائے نخوت و ناموس ما — اے تو افلاطون و جالینوس ما
جسم خاك از عشق بر افلاك شد — كوه در رقص آمد و چالاك شد
عشق جان طور آمد عاشقا — طور مست و خر موسی صعقا

The great saints and mystics become lyrical when they contemplate the love of God; their very thoughts begin to sing:

Love is that flame which, when it blazes up,
Consumes everything else but the Beloved
He (the lover) drives home the sword of Not in order to kill all others than God:
Thereupon consider what remains after Not;
There remains except God; all the rest is gone
Hail, Omighty love, destroyer of polytheism.[1]
Being in love is made manifest by the soreness of heart,
There is no sickness like heart- sickness;
The love's ailment is separate from all other ailments.
Love is the astrolabe of the mysteries of God.[2]
Love of the living is every moment fresher
Than a bud in the spirit, in the sight.
Choose the love of that Living One who is everlasting,
Who gives you to drink of the wine that increases life.
Choose the love of Him from whose love all the
Prophets gained power and glory
Do not say, "we can have no admission to the King,"
Dealings with the generous are not difficult.[3]

---

1. عشق آن شعله است کو چون برفروخت
هرچه جز معشوق جمله را بسوخت
تیغ لا در قتل غیر حق براند
در نگر زان پس که بعد از لا چه ماند
ماند الا الله باقی جمله رفت
شاد باش ای عشق شرکت سوز رفت

2. عاشقی پیداست از زاری دل　　نیست بیماری چو بیماریٔ دل
علت عاشق ز علتها جداست　　عشق اصطرلاب اسرار خداست

3. عشق زنده در روان و در بصر　　هر دمی باشد چو غنچه تازه تر
عشق آن بگزین که جمله انبیا　　یافتند از عشق او کار و کیا
تو بگو ما را بدان شه بار نیست　　با کریمان کارها دشوار نیست

Drown thyself in a love (so deep) that therein are drowned
The first love and the last.[1]

If I should continue to describe love,
A hundred Resurrections would pass on it (my description would still be incomplete)
For there is a limit to the date of the Resurrection,
But what time limit can there be where the Divine attributes are (concerned).[2]

Shaykh Farīduddīn 'Attār says :

"Let the infidel delight in his infidelity and the believer in his faith,
An atom of love's anguish would disengage 'Attār's heart from both.
Then grant me, O Thou, who art my pain's relief,
The pain of Thy love which alone is my life."[3]

He exhorts his friends thus :

O brother, devote thyself to love and to love only,
Since, love's pain alone is the cure of all ailments.[4]

About love only he says :

The whole contents of this Book comprise love only,
In this talk union (with the Beloved) is the only topic ;
On this page thou wilt find longing alone ;
In these records taste alone will be found.
Take hold of the pen in your hand sincerely,
And write on the leaves of the life and heart ;
Keep on reciting day and night what thou hast written.
That thou mayest be relieved of all the woes ;

---

1. غرق عشقش شو که غرق است اندرین — عشقهائے اولین و آخرین
2. شرح عشق ار من بگویم بر دوام — صد قیامت بگذرد و آن نا تمام
زانکه تاریخ قیامت را حد است — حد کجا آنجا که وصف ایزد است
3. کفر کافر را و دین دیندار را — ذرهٔ درد دل عطار را
4. درد را باش اے برادر درد را — زانکه درد تو همه درمان تست

But thou shouldst need and must act upon it,

Otherwise, thy worrying too much will be of no avail.[1]

'Attâr's idea is supported by the following saying of some gnostic:

"If the gnostics are even destined to abide in Heaven without meeting the Beloved and beholding His Beauty, what bad luck! And if they are doomed even to Hell and allowed to meet the Beloved and behold His Beauty, what good luck![2]

'Irâqî (d. 688 A.H) sings thus in praise of love:-

The sobriety and intoxication of the man in the tavern is regarded as worship,

Who is blessed with constancy.

There neither prayers are accepted nor abstinence, nor piety,

That which is accepted is firm and unchanging faithfulness only.[3]

---

1. همه عشق است اندرین مصحف   همه وصل است اندرین طومار

قل از راستی بدست آور   بر ورق هاے جان ودل بنگار

روز وشب ورد خویش کن این را   تا رهد جانت از همه آزار

لیك باید که کار فرمائے   ورنه خون خوردن دلت بچه کار

2. فلو كانت الجنة نصيب العارفين بدون جماله ووصاله فواويلاه ! لو كانت النار نصيب المشتاقين مع جماله ووصاله فواشوقاه !

3. در کوئے خرابات کسے را که نیاز است

هشیاری ومستیش همه عین نماز است

آنجا نه پذیرند نماز وورع وزهد

آن چیز که آنجا بپذیرند نیاز است

Since I have witnessed the intoxication[1] *of the drunk in the tavern,*

I thought all other tasks except this are really illusory.

The mysteries of the tavern are known to the intoxicated alone,[2]

The sober knows not the secret of it.

If thou desirest to tread in the sanctum of love,

Be seated at the door of the tavern,[3] *for the way to Ka'ba is long.*[4]

God alone knows how deceptive the tresses of beloveds are,

Which make even Maḥmūd enamoured of the locks of Ayāz.

تا مستی رندان خرابات بدیدم

دیدم به حقیقت که جز این کار مجاز است

اسرار خرابات بجز مست نداند

هشیار چه داند که دران کوے چه راز است

خواهی که درون حرم عشق خرامی

در میکده بنشیں که ره کعبه دراز است

در زلف بتان تا چه فریب است که پیوست

محمود پریشان سر زلف ایاز است

1. In the terminology of the Sufis "intoxication" is the falling in love with the real Beloved with all His attributes.
2. In the terminology of Sufis "Intoxicated" means one who is immersed in love.
3. Here by 'tavern' is meant place for reciting hymns (mūnājāt).
4. By Ka'ba is implied 'the Unseen of the Unseen' (Ghayb-al-Ghayb), the Incommunicable, (Munqata'-al-Wijdān) "Dhāt" or Essence of God.

Never shouldst thou step on this path playfully,

For there are many ups and downs in thy way.

When yesterday entry was denied to me in the temple[1]

I repaired to the tavern, as its door was open

A Voice hailed me from the tavern saying 'O; 'Irāqī'

'Come right in, for the door is open.'[2]

The following Ode of 'Irāqī in honour of love is well known and popular:

'[3]*None knows what the equipment*[4] *of the joy of love is,*

The plectrum of which has kept the nine heavens in rapid revolution.

---

1. **Temple (صومعه) in the terminology of the Sufis means the stage of transcendence.**

2. هان تا نه نهی پای درین راه ببازی

زان روکه درین راه بسی نشیب و فراز است

در صومعه چون راه ندادند مرا دوش

رفتم بدر میکده دیدم که فراز است

از میکده آواز بر آمد که عراقی

در باز خود را که در میکده باز است

3. ساز طرب عشق که داند که چه ساز است

کز زخمهٔ او نه فلک اندر تک و تاز است

4. **Here by "equipment" the poet implies longing, yearning and tumult. Equipment is a metaphor for the lyre and tambourine.**

By one plectrum only love has made the whole world dance.
The Beloved Himself is the plectrum of this veil of Mystery.
The world is a voice from this veil,
Who knows what veil is this and what the secret in it is;
There is an arcanum in This veil if thou findest it,
Thou wilt know why the noumenon is manifested in the phenomenon.
Thou wilt then know why the heart of Mahmūd[1]
Is always entangled in the locks of Ayāz[2]
It is love alone which manifests itself every moment in every state;
There is caprice[3] *at one place and constancy*[4] *at the other*

آورد بیك زخمه جهان را همه در رقص
خود جان جهان زخمهٔ این پردهٔ راز است
عالم چو صدائے است از پرده که داند
کین پرده چه پرده است و درین پرده چه راز است
رازیست درین پرده اگر آنرا بشناسی
دانی که حقیقت زچه در بند مجاز است
معلوم کنی کز چه سبب خاطر محمود
پیوسته پریشان زسر زلف ایاز است
عشق است که هر دم بدگر رنگ بر آید
ناز است یکے جائے ودگر جائے نیاز است

1. Here 'Mahmūd,' is metaphorical for 'reality.'

2. Ayāz here signifies phenomenon.

3. (ناز) 'Caprice' has been defined in the dictionary as need or want but in the terminology of the Sufis it means the attribute of the Beloved due to which He manifests Himself in the lover, inwardly and outwardly.

4. Constancy (نیاز) has been defined in dictionary as a sapling, a cypress, a pine tree. In the terminology of Sufis it means the attribute of the lover.

Why did the beauty of the beloved which is mostly caprice
Feel the need of the Constancy of lovers?
When the Beloved's beauty is manifested in the lover's face it becomes soreness of heart[1]
When it appears in the guise of the beloved it becomes "Saz"[2]
The flame which flares upon the face of the beloved,
I swear by the heart of the lover is nothing but soreness of heart and woe.
The way of love is excellent and the nearest,
And the way other than this is long and tiresome.

Mughrabi (d 809, A.H) has sung the carol of real love thus:

We beheld Thy Sun and relinquished all the atoms;
For the sake of the Essence we forsook all the attributes.[3]

محتاج نیاز دل عشاق چرا شد
حسن رخ خوبان که همه مایهٔ ناز است
در صورت عاشق چو بر آید همه سوز است
در کسوت معشوق چو آید همه ساز است
زان شعله که از روی بتان حسن بر افروخت
قسم دل عاشق همه سوز است و گداز است
راهی ره عشق بغایت خوش و نزدیک
آن ره که جز این است همه دور و دراز است

1. In the terminology of the Sufis, soreness of heart or (سوز) means burning and boiling of the heart in the love of God.

2. The dictionary definition of (ساز) is a musical instrument, e g., a lyre, tambourine, but, in the terminology of the Sufis it means the inward experience of God and being lost in God.

3. ما مهر تو دیدیم ز ذرات گذشتیم
از جمله صفات از پی آن ذات گذشتیم

We practised austerity in dark closets,
Really we went past beyond the seven heavens,
We saw that all this was a dream, a myth;
Manly we kept aloof from these thoughts and fancies,
Why speakest thou to us of thaumaturgy,
For we have passed to a stage beyond thaumaturgy
O Shaykh! If all the wonders thou workest are these alone
Be jubilant, for we have given up all of them;
All these are really the pitfalls that lie in the path to God.
In the quest of God we have passed through all these dangers,
In the quest of the light which is the source of all lights,
We have abandoned all luminaries, sun, moon and stars!

Maghrabī asserts that our only task in this world is love-making.

We do nothing in the world except making love,
Our work is love and for this we have been created[1]

در خلوت تاریك ریاضات کشیدیم
در واقع از سبع سموات گذشتیم
دیدیم که اینها همه خوابست وخیالست
مردانه ازین خواب وخیالات گذشتیم
با ما سخن از کشف و کرامات چه پرسی
چو از سر کشف و کرامات گذشتیم
اے شیخ اگر جمله کمالات تو اینست
خوش باش کزین جمله کمالات گذشتیم
اینها به حقیقت همه آفات طریق اند
ما در طلب از جمله آفات گذشتیم
ما از پئے نورے که بود مشرق انوار
از مغربی و کوکب و مشکوٰة گذشتیم

1. کارے بغیر عشق نداریم در جهان عشق است کار ما و درین کار آمدیم

And what do we do in this love-making?

I am he, who beholdeth Thy face without a veil between;
I am he, who seeth the Sun regardless of days and nights;
I am he, who on His vast and shoreless ocean,
Gazeth at both the worlds which appear like bubbles.
Do not deliver me into the hands of some book-worm,
I find that my own reality is a book.
Has the heart of Maghrabi drunk wine, for I,
Find him intoxicated like Thy dreamy eyes.[1]

The 'Voice of the Unseen' and the 'interpreter of mysteries,' Ḥâfiz of Shîrâz says:

O ignoramus, try to become aware,
Unless thou knowest the way how canst thou become the guide?
Wash thy hands with the copper of thy existence, as the travellers of the Path do,
That thou mayst discover the alchemy of love and become gold.[2]

---

1. منم که روے ترا بے حجاب می بینم
منم که بے شب و روز آفتاب می بینم
منم که بر لب دریاے بے نہایت او
مثال ہر دو جہان چون حباب می بینم
مرا به هیچ کتابے مکن حواله که اورا
که من حقیقت خود را کتاب می بینم
چه باده خورد دل مغربی که من او را
بسان نرگس مستت خراب می بینم

2. اے بے خبر بکوش که صاحب خبر شوی
تا راه بین نباشی کے راهبر شوی
دست از مس وجود چو مردان ره بشوی
تا کیمیاۓ عشق بیابی و زر شوی

If the effulgence of God's love pervades thy life and heart,
By God! thou shalt eclipse the celestial sun.
If in the way of the One Full of Majesty, thou losest the head and feet,
From top to toe thou shalt be bathed in His radiance.
When the foundation of thy existence goes topsy turvy
Do not let anything dwell in your heart lest thou mayst be upset.
O Hāfiz! if thou, in thy heart, desirest for union (with God)
Thou shouldst become the dust of the door of Adepts!

He describes the state of his own love thus:

I am the lover of the Friend, I am not concerned with faith or infidelity,
I am thirsty of love I have no concern with union or separation.
I do not get the token of life through the lips of (Real) Beloved
So, O my life! what concern have I with life and other beloved,[1]

گر نور عشق حق بدل وجانت اوفتد
بالله کز آفتاب فلك خوب تر شوی
از پای تا سرت همه نور خدا شود
در راه ذوالجلال چو بی پا وسر شوی
بنیاد هستی تو چو زیرو زبر شود
در دل مدار هیچ که زیرو زبر شوی
گر در سرت هوای وصال است حافظا
باید که خاك در گه اهل بصر شوی

1. عاشق یارم مرا با کفر وبا ایمان چه کار
تشنهٔ دردم مرا با وصل وبا هجران چه کار ؟
از لب جانان نمی یابم نشان زندگی
پس مرا ای جان من با جان وبا جانان چه کار؟

I am the victim of love, I do not fear the police-commissioner of the times,
I am a pauper, I have no concern with the courtiers of the King,
For in both the worlds I need the Beloved alone,
As I have no concern either with Heaven and Hell or houris and fair youths!
My Qibla and niche are only the eyebrows of the Beloved.
So what concern has this tumultuous heart of mine with either of them?
He, who in the path of love becomes void of his self,
How can he know pain and woe and what need he has of remedy?
Why dost thou seek to pose as man? develop the character of man,
The professional lover has no concern with gaudy apparel and embellishment,
O Hafiz! if thou art a lover and intoxicated, repeat:
I am the lover of the friend, I have no concern with Faith or Infidelity.

کشتهٔ عشقم مرا از شحنهٔ دوران را چه غم
مفلس عورم مرا با زمرهٔ دیوان چه کار؟
چونکه اندر هر دوعالم یار می باید مرا
با بهشت ودوزخ وبا حور وبا غلمان چه کار؟
قبله و محراب من ابروے دلدار است وبس
این دل شوریده را با این چه وبا آن چه کار؟
هر که از خود شد مجرد در طریق عاشقی
از غم ودردش چه آگاهی وبا درمان چه کار؟
صورت مردان چه خواهی سیرت مردان گزین
مرد عاشق پیشه را با صورت الوان چه کار؟
حافظا گر عاشق ومستی دگر ره باز گوے
عاشق یارم مرا با کفر وبا ایمان چه کار؟

Amir Khūsrau (d. 785, A.H) who had drunk deep of the wine of love says:

I do not need the brahmanical threads, as every vein of mine has turned into a string;

I am a believer in love, so I need no faith.

O stupid physician, get up from the head of my bed,

The remedy for the ailment of love is nothing save the meeting with his Beloved.

Do not compare the cloud with my weeping eyes,

It has a slight resemblance but it does not rain blood.

O heart! be joyous, for tomorrow in the mart of love,

The glad tidings of my execution will be announced, though there is no promise of meeting.

They say that Khūsrau is an idol-worshipper,

Ye, verily he is such, he has no concern with the world and its people.[1]

The following is one of his famous quatrains:

I am not inclined, even to the extent of a needle's eye towards him,

Whose heart has not been consumed by the flame of love.[2]

---

1. هر رگ من تار گشته حاجت زنار نیست
کافر عشقم مسلمانی مرا در کار نیست
از سر بالین من برخیز اے نادان طبیب
درد مند عشق را دارو بجز دیدار نیست
ابر را با دیدهٔ گریان من نسبت مکن
نسبت با اندکے دارد دل خونبار نیست
شاد باش اے دل که فردا برسر بازار عشق
مژدهٔ قتل است اگرچه وعدهٔ دیدار نیست
خلق می گوید که خسرو بت پرستی می کند
آرے آرے می کند با خلق و عالم کار نیست

2. از شعلهٔ عشق هر که افروخته نیست
با او سر سوزن دلم دوخته نیست

If thou hast not been burnt, come to me, for I
Fire the heart with love which is not burnt.

Khūsrau belonged to the Chishthyya Order. The fervour and ardour of love seems to be more conspicuous in the saints of the Chishthyya Order. Their writings are replete with love, longing and yearning, as Khwāja Banda Nawāz Sayyed Muḥammad Gesū Darāz says:

"Our Shaykhs have been lovers; Shaykh Shahabūddīn and his followers were gnostics and favourites of God. But love is quite another matter:

To cast a glance with peace of mind at the face of a beauty,
Is better than being under the royal canopy, the whole life, with a worried heart."[1]

The saint Nizāmuddīn Auliā bore the title of "Maḥbūbe-e-Ilāhi" or the Beloved of God. In one of his letters (addressed to Maulana Fakhruddin Maruazī) he writes;

Those who follow Ṭariqat (the path) and those who follow Truth (Ḥaqiqat) unanimously agree that the main aim and the chief object of the creation of man is the love of the Lord of the two worlds."[2]

It is mentioned in "Seyarul-Aulia" that Maḥbūb-e- Ilahī used to preach his disciples as follows:-

"You should, at every moment, ask of the Almighty God for His love and should, time after time, recite the following prayer:

گر سوخته نهٔ بسوئے من آ که ز عشق
آتش بدے زنیم که سوخته نیست

1. مشائخ ما صوفیان عاشق بوده اند ، شیخ شهاب الدین واتباع ایشان مردان
بزرگ عارف وواصل بوده اند اما عشق جهانے دیگر است
به فراغ دل زمانے نظرے به خوب روئے
به ازانکه چیز شاهی همه عمر هائے و هوئے (جوامع الحکم ص ۳۱)

(See his rare book "Jawāmay-al-Hikam, p. 31).

2. "Seyarul-aulia Fi-Muhabbat Hadhrat Jul-u'-Ula" Urdu translation. by Ghulām Ahmed Barelwi, p. 455.

"O Allah, I beseech Thee to vouchsafe to me Thy love, the love of one who loves Thee, and the love of those acts which lead me on the Path to Thy love. O Allah, make Thy love for me dearer than my own self and family and dearer than cold water."[1]

Khwāja Nasīruddīn Chirāgh Dehlavī says:

"When a man loved God he attained everything."[2]

If thou livest, thouh shouldst die in thy yearning for Him;
If thou art His devotee, become the dust which lies at His door.
Even an iota of the pang of love for God,
Is superior to both the worlds even if thou possessest them.[3]

Khwāja Band-i-Nawāz, the successor of Chirāgh Dehlavī, was a born lover of God; he had drunk the love of God along with his mother's milk: Says he;

I was a lover since my mother gave birth to me,
She had fed me on the milk of the pang of love.[4]

He was a perpetually intoxicated lover and never liked to be sober:

"I am intoxicated with the wine of love and shall not be sober,
I am asleep with my Beloved, I shall not awake.[5]

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1. هر وقت از خدا ئے عزوجل محبت حضرت حق می باید خواست واین دعا را بسیار باید خواند :
اللهم انی اسئلك حبك وحب من یحبك والعمل الذی یودی الی حبك اللهم اجعل حبك احب الی من نفسی واهلی ومن الماء البارد (ص ٤٦٥)

2. چون محبت شد همه شد

3. تشنهٔ او میر گر تو زندهٔ   خاك آن درباش گر تو بندهٔ
ذرهٔ درد خدا در دل ترا   بهتر از هر دوجهان حاصل ترا

4. مادرم عشق باز زاد مرا   شیر اندوه ودرد داد مرا

5. من مست مئے عشقم هشیار نخواهم شد
من خفته به معشوقم بیدار نخواهم شد

He had been in love with love and had been always extolling it to the skies:

O Muhammad, (Nom-de-plume of Banda Nawaz) go on praising love,
Applaud it in every chapter and every verse.[1]

At the end of the treatise, "Wajūd-ul-'Ashiqīn," we find a Mat̲h̲nawī composed by the K̲h̲wāja in which he praises love thus:[2]

Love is a priceless and invaluable gem,
In His love thou shouldst sacrifice thy life,
Love is the First, love is the Last and love is Everlasting,
Sell thy self in lieu of love,
Love is light, love is fire and love is scaffold too.
Love is five and seven and love is four;
Love is air, love is fire and love is dust;
Truly speaking love is purified life,
Love is the King, love is the moon and love is path,
Love wears a hundred crowns on its head,
Love is the Throne, love is the Foot-stool, love is the knower of secrets.
Love is the Pen, too, love is also the Preserved Tablet,
Love is the sun, is the heavens and is also earth,
It is the angel, too, who is on the watch,

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1. اے محمد عشق را مداح باش   مدح اوی گوے درهرفصل و باب
2. عشق گوهرے بها و بے نشان   بهر عشقش هر دمے تو جان فشان
عشق اول عشق آخر جاودان   با خودی خود بباز و دائمان
عشق نور و عشق نار و عشق دار   عشق پنج و هفت باشد عشق چار
عشق باد و عشق آتش عشق خاك   در حقیقت عشق باشد جان پاك
عشق شاه و عشق ماه و عشق راه   بر سر خود عشق پوشد صد كلاه
عشق عرش و عشق كرسی رازدان   هم قلم هم لوح و هم محفوظ دان
عشق شمس و هم سما و هم زمین   هم فرشته در شمارے در كمین

Love is effulgent, it alone is the constellation in the sign of the Zodiac,
It is ascendant as well as descending ;
Love is the root, love is the bough and love is the flower,
Love is the fruit, love is the seed and love is wine.
Love has manifested itself in the form of beauty,
In reality all the objects had been love alone.

Sayyed 'Abdus-Sattār who belongs to the Chishtiyyia Order and is the successor of Shah Pīr Muḥammad Salonī has always insisted that:

"One should attain the pang (of love) at any cost whatsoever"[1]

"A pang of love is called a "pir" in Hindi. Thus a man without love may be called one without pir (guide)"[2]

Shah Turāb 'Alī Qalandar (d. 1275 A.H.) who seems to be intoxicated with the wine of Divine love praises love thus:[3]

The whole world is run by love and hence,
The works of love can never have an end.
At first love finds expression in moderation, but
Perfection without love cannot be attained.
The heart that is devoid of the clamour of love,
Derives not effulgent from the Sun of Love.
He, who with Love and affection is conversant,
The secrets of the Divine Court are known to him,

عشق روشن هم نجوم وهم بروج   با خودی خود نزول و هم عروج
عشق بیخ وعشق شاخ و عشق گل   عشق میوه ، عشق تخم وعشق مل
عشق در صورت جمال خود نمود   جمله اشیاء در حقیقت عشق بود

1. بهر طورے که باشد درد حاصل کند

2. درد را در هندوی گویند پیر   می توان بے درد را بے پیر گفت

3. از محبت چون جهان را شد نظام   کارهائے عشق کے گردد تمام
شد محبت را ظهور اعتدال   بے محبت کے شود پیدا کمال
هر دلے را کز محبت شور نیست   ز افتاب عشق او را نور نیست
هر که با عشق و محبت آشناست   محرم درگاه خاص کبریاست

In the order of the lovers, the highest rank
Is of Love, none higher, and that is the end.
Love steppeth not without a veil, yet
Doth enchant the world with its sorcery,
If the light of Love giveth out a spark,
The hearts of all lovers are scared.
The life purified by the Light of Love,
Alone knows the bliss of union with the Beloved.
Of the elects or the common folk whosoever seeketh union with Him,
Cannot without Love accomplish his task.
Whatever is, is manifest due to Love alone.
Owing to Love only non-being has become being.
[1]"*If the Sultan of Love hoists his banner in the outward*
The world of souls will be a desolate desert.
Love is the spirit, and the world the body,
The body is worthless if it is void of spirit.
Since Love hath its manifestation everywhere,
'Tis no wonder that all incline towards it.

در طریق عاشقان برتر مقام   از محبت نیست برتر والسلام
کے محبت بے نقاب آید برون   می کند افسون عالم را فسون
گر ز نور عشق تابد یك شرر   از تف او خلق را سوزد جگر
جان که از نور محبت با صفاست   او ببزم وصل جانان آشناست
هرکه شد جویاے وصل از خاص وعام   بے محبت نیست کار او تمام
از محبت گشت ظاهر هر چه هست   و ز محبت می نماید نیست هست
گر علم بیرون زند سلطان عشق   ملك جانها می شود ویران عشق 1.
شد محبت روح و عالم همچو تن   گر نباشد جان چه کار آید بدن
چونکه دارد عشق هرجاے ظهور   میل هر سوے اگر باشد چه دور

The heart turneth towards that direction only
Wherefrom cometh the scent of the Friend.
Any seeker does not need anything save Love,
Nothing in both the worlds is dearer to him.
If thou art submerged in the sea of Love,
Then, out of the wonders of Love, thou shalt get a hint:
All that this world of reality and appearance has,
Has been manifested in virtue of Love alone!
Amongst the signs of Love in the world
Are the forsaking of vanity, egotism, counting of profit and loss.
Thou shouldst, with conviction, regard the forms of the lover and the Beloved
As the mirror of excellence and beauty of Love.
"Love is the connecting link of the world,
Regard thou Love as the mirror of the lover and the Belovd.
His beauty does not reach completion without Love;
The generosity of the munificent cannot be manifested unless there is a beggar.
The caprice of the beloveds appears only at the time when
There is constancy also on the part of the faithful lovers.[1]

دل بہر سوۓ که مائل می شود   او ببوۓ دوست آن سوی رود
هیچ طالب‌را جزا ومطلوب نیست   در دوعالم غیر او محبوب نیست
غرق دریاۓ محبت گر شوے   از کمال عشق رمزے بشنوے
هر چه دارد این‌جهان بود ونمود   از طفیل عشق آید در وجود
شد علامات محبت در جهان   ترك كبر هستی و سود و زیان
صورت معشوق وعاشق را یقین   آئینه حسن و جمال عشق بیں
عشق آمد رابطه اندر جهان   آئینه معشوق وعاشق عشق دان   1.
حسن او بے عشق او نبود تمام   کے نماید بے گدا جود کرام
ناز معشوقان همی گردد عیان   از نیاز عاشقان جان فشان

If constancy is lacking in the distracted lover
None can know the caprice of the beloved.
An adamant stone, too, is softened by love,
As frozen ice gets warm by one puff of breath.
This love maketh a King, beggar
And also maketh a beggar, King.
Whosoever deriveth light from love,
Hath no concern whatsoever with joy or grief.
Whoever went on rnshing in this path
Did not attain the union with the Beloved sans love.
Love resuscitates even the dead!
Love enslaves even a King.

He states his own plight in the following couplets :[1]

"I was hit by the shaft of love darted from the arrow of His glance,
The sword of His eyebrows sacrificed me on the altar of love.
O preacher, thou knoweth not how I fare,
O ignorant of love, take thyself away from me.
Come what might, I have placed my head
Before His serene Highness, the King of Love

گر نیاز عاشق دیوانه نیست   ناز معشوق که می داند که چیست
سنگ خارا از محبت نرم شد   همچو یخ افسرده از دم گرم شد
این محبت شاه را سازد گدا   می کند او هر گدا را بادشا
هر کسے کو از محبت نور یافت   از غم و شادی بکلی رو بتافت
بے محبت وصل جانان را نیافت   اندرین ره سالها هر کو شتافت
از محبت مرده زنده می شود   وز محبت شاه بنده می شود

1. خوردم از تیر نگه پیکان عشق   کرد تیغ ابروش قربان عشق
واعظ از عالم ترا نبود خبر   از برم برخیز اے نادان عشق
هرچه بادا من سر خود داده ام   در ره سلطان عالی شان عشق

Love at least has done this favour to me,
That it has made me unconcerned with disgrace and honour.
Who is my confidant? to whom shall I tell how I feel?
By the munificence of love, I am the monarch of my times.
O Turāb, how long wilt thou tell thy story!
O life of love, seal thy lips and be silent."

Therefore, the traveller of the path should :[1]

"Kindle the fire of the quest (of God) in the heart,
Burn to ashes anything thou findest other than the object.
Renounce the idea of thy honour in the way of quest.
Tread in the way to the Lord unconcerned with all.
The thought of faith or infidelity does not occur to him,
Who manly sets out in the way of quest.
Life does not suffer patiently the tribulation of love.
Until the quest manifests itself in thy inward.
I would to God that the heart devoid of quest,
May always be involved in woes and sorrow,
Do not seek the kernel by the head, void of the desire of the Beloved.
For such a head is only a shell and nothing else."

فارغم کرده است از ناموس و ننگ   هست بر من این قدر احسان عشق
کیست محرم تا که گویم حال خود   بادشاه وقتم از فیضان عشق
تا بکے طال اللسان باشی تراب   لب به بندو دم نزن اے جان عشق

1. آتش درد طلب در دل فروز   هرچه یابی مطلوبت بسوز
بگذر از ناموس در راه طلب   لا ابالی وار رو در راه رب
هر که در راه طلب مردانه است   از خیال کفر و دیں بیگانه است
تا طلب در باطنت ظاهر نه شد   در بلاۓ عشق جاں صابر نشد
آں دلے کو هست خالی از طلب   دائما بادا پر از رنج و تعب
آن سرے کو را هواے دوست نیست
زو مجو مغزے که او جز پوست نیست

[1]"*He, who is not thy seeker, is dead!*
He, who is not enamoured of Thee, is heartless!
Better it would be for the eye to be blind
Which canst not behold the face of the Beloved!
Would to God, the breast may never be free from the fire of Hell,
Which has not the mark of Thy love on it.
Better for the ears to be deaf,
Which have not listened to the words of the Beloved.
Better it would be for the brain to be hacked by the Beloved's sword,
Which is devoid of the love of the Beloved.
Call him not man who is not the seeker of the Beloved,
For he hath form alone and hath no life.
In the quest of His love forsake all talk,
Only, seek Him, seek Him and seek Him.
In the search of the way of the union with the Beloved,
Sacrifice both this world and the hereafter.
The seeker findeth the way of union with Him only,
When he ignoreth the world and the hereafter.

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1. جان ندارد هرکه جویائے تو نیست   دل ندارد هرکه شیدائے تو نیست
هرکه اوجویائے اسرار تو نیست   کوربه چون درخوردیدارتونیست
سینۂ کزعشق بروے نیست داغ   زاتش دوزخ مبادا او فراغ
گوش کو گفتار جانان نشنود   گر شود کر عاقبت بهتر شود
هر مشامے کوندارد مهر دوست   اوبریده به ز تیغ قهر دوست
هرکه طالب نیست انسانش مخوان   زانکه دارد صورت اما نیست جان
در ره عشقش گذر از گفتگو   جستجو کن جستجو کن جستجو
در طریق جستجوئے وصل یار   دین ودنیا کرده باشد آن نثار
طالبش انکه بوصلش راه برد   که سوئے دنیا و عقبی ننگرد

Shah Turāb would often say:

"In this world and the hereafter nothing save the Friend do I seek. He, who has no love, (for God) knows not "ādāb" (or self culture). Mere piety is not required, and truly speaking, no torment is worse than dry abstinence."[1]

"If like the pious, today you wear the manacles of penitence around your neck,
Tomorrow the treasurer of the tavern will not open the door for you![2]

In the end, the sentiments expressed by the great Jāmī (d. 898, A.H.) may also be perused. The path of God cannot be attained without love. Those who felt contented with fasting and prayers only remained unaware of high stages and stations. Jāmī sings thus:

Thousands of sages passed away,
But they were unaware of love-making.
Thou shouldst be captivated by love that thou beest free.
Develop the pang of love in thy heart that thou mayst be joyous.
By commemorating love, the lover feels refreshed,
By reciting the name of the Beloved, the lover wins renown.
Had Majnūn not drunk of this cup of wine
None in the two worlds might have known his name.
The wine of love infuses in thee fervour and intoxication,
Otherwise nothing could be gained save dejection and egotism.[3]

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1. « آنجا و اینجا جز دوستے چیزے دیگر طلب نیست هر کرا محبت نیست ادب نیست زهد و پارسائی صرف آنجا درکار نیست و بدتر از زهد خشک فی الحقیقت آزار نیست »

2. حلقهٔ توبه گر امروز چو زهاد زنیم — خازن میکده فردا نه کند در بازم

3. هزاران عاقل و فرزانه رفتند — ولے از عاشقی بیگانه رفتند
اسیر عشق شو تا آزاد باشے — غمش بر سینه نه تا شاد باشی
ز یاد عشق عاشق تازگے یافت — ز ذکر او بلند آوازگی یافت
اگر مجنون نه مے زین جام خوردے — که او را در دو عالم نام بردے
مئے عشقت دهد گرمی و مستی — وگر نه افسردگے و خود پرستے

Do not be averse to love even though it may be of the phenomenal forms,
For this very phenomenal love takes one to real love.
The heart void of love is no heart at all,
The body that lacks the aching heart is mere water and clay.
Would that no heart should lack the pang of love,
Let there be no heart in the world without love.[1]

From the beginning of his mystic experience up to the stage of perfection he was overcome by the passion of love, as he himself says:

'The pleasure of love is instilled into every nerve and vein of mine,
I say love and due to its pleasure I yield my life![2]

He says, "After loving God no desire of object remains in the heart except the quest of God."

The urge of life is to serve Thee alone,
For the God-conscious a moment without Thee is verily a sin!
Everyone asks of Thee whatever his heart desires,
What Jāmī, however, asks of Thee is nothing but Thee alone![3]
Everyone in this world desires for some object or other
The object of the unfortunate Jāmī is nothing except Thee![4]

At the end of his mystic experience, when he attained the stage of perfection, he said:

متاب از عشق رو گرچه مجازیست — که آن بهر حقیقت کارسازیست .1
دلے فارغ ز درد عشق دل نیست — تنے بے درد دل جز آب و گل نیست
غم عشق از دل کس کم مبادا — دل بے عشق در عالم مبادا
لذت عشق فرو رفته مرا در رگ و پے — عشق گویم و جان می دهم از لذت وے .2
از زندگیم بندگی تست هوس — بر زنده دلان بے تو حرام است نفس 3
خواهد ز تو مقصود دل خود همه کس — جامی از تو همیں خواهد و بس
هست مراد هر کسے چیز دگر ازیں جهاں — نیست مراد غیر تو جامی نامراد را .4

He passes a good time who in this tavern,

Drinks wine out of the pitcher and not out of cup.

This man knows not if this existing world

Is annihilated even a hundred times.[1]

This stage is what the Sufis call, "The total passing away" or "Complete effacement." Now the 'Abd (servant) does not exist, God is all in all.

God stayed back, the rest passd away!

By God nothing exists save God:[2]

1. خوش وقت کسے که مئے در خمخانه
از خم به سبو کشد نه از پیمانه
صد بار اگر نیست شود عالم هست
واقف نه شود که هست عالم یانه

2. ماند آن الله باقی جمله رفت   الله لیس فی الوجود غیر الله

CHAPTER IV

LOVE AND THE SUFIS OF THE UNITY OF EXISTENCE ORDER

MANY eminent Sufis rely on a holy tradition which is also cited by Ghazālī and Shaikh Akbar, and men of spiritual discernment concede its authenticity. It is as follows:

> "I was a hidden treasure, and I desired to become known. So I created the world in order to be known."[1]

Hāfiz Sūkhawī has related this tradition in "Maqāsid-i-Hasna" with a slightly different version and the great scholar and traditionist, Muhammad bin Ibrāhim has observed as follews:-

> "This tradition is narrated by the Sufis, and if you will consider it with the following verse of the Qur'ān you will readily see that it is authentic and true:
>
> "Allah it is who hath created seven heavens, and of the earth, the like thereof; the commandment cometh down among them slowly, that ye may know that Allah is able to do all things, and that Allah surroundeth all things in knowledge". (S. LXV, 12)[2]

Mūllā 'Ali Qārī states that the meaning of this tradition is in accordance with the following *ipsidixit* of God Almighty:

> "I created the Jinn and the mankind only that they might worship me." (S. LI, 56)[3]

"That they might worship me" is interpreted by Ibn 'Abbās as 'They might attain my knowledge.'

The Sufis have explained this tradition as follows:

The essence of God is a hidden treasure. As far as the knowledge of His essence is concerned nobody except Himself is in the know. In order to

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1. كنت كنزا مخفيا فاحببت ان اعرف فخلقت الخلق

2. الله الذی خلق سبع سموٰت ومن الارض مثلهن یتنزل الامر بینهن لتعلموا ان الله علیٰ کل شیء قدیر وان الله احاط بکل شیء علما (پ ۲۸ ع ۱۸)

3. وما خلقت الجن والانس الا لیعبدون (پ۲۷ ع ۲)

observe the beauty of His perfection outwardly He adorned the mirrors of the essence of things and revealed Himself in them. The forms of things that subsisted in the Inward Plane (Wāḥidiyyat) were revealed in the Outward Plane and in them He saw Himself in His own works. Detailed explanation of this summary statement is given below:

A gnostic has explained the holy tradition in the following excellent couplets:

"All that is hath emerged under the stress of love,
It is through love alone what is non-existent becomes existent.
The caprice of the Beloved is a reaction to the constancy of the lover,
It has projected this world and disclosed all its secret![1]
'It is in response to our constancy that the caprice of the Beloved is at play.'
Herein lies the truth of "I desired."
In one sense He is the Beloved, in another
He is the Lover Himself, if you know the truth."[2]

Another lover[3] gnostic has divulged the secret in more explicit terms:

The Almighty loved Himself, if ye should know,
Made the Universe His own mirror to see Himself aright,
Displayed His Beauty to Himself,
Really He is the Lover, the Beloved and Love itself.[4]

Mir Sayyid Ḥayāt has expressed the idea thus:[5]

---

1. از محبت گشت ظاهر هرچه هست   وز محبت می نماید نیست هست
ناز معشوق تقاضائے نیاز   کرد پیدا تا نماید جمله راز

2. از نیاز ماست ناز او عیان   می کند احببت این معنی بیان
آنکه معشوق است از وجهه دگر   عاشقش می گو اگر داری خبر

3. Misbah-ul-Hayāt by Mir Muhammad Hayāt. Fat-hul-Karim Press. Bombay, 1306 A.H.

4. خدا بود عاشق بخودائے گدا   جهان کرده آئینه خود را نما
تماشائے خود را بخود می نمود   که خود عاشق وعشق ومعشوق بود

5. "Chushmai Faidh Nabawī" by Haji Ahmad 'Ali. 'Atā-ur-Rahmān Press, Madras, 1315 A.H., p. 184, may be referred to.

"He is the Seeker and He is the Sought !
He is the Lover and Himself the Beloved."[1]

The gnostic of Rūm has divulged this secret in his own way:

"The Beloved is all in all, the Lover only veils Him,
The Beloved is all that lives, the Lover a dead thing."[2]

That is to say, God alone is existent; He is the Lover and He is the Beloved alone! Other than God is non-existent or mere suppositional.

Shaykh Fukhr-ud-dīn 'Irāqī thinks that "Love" means the Absolute One. Says he:

"In love words are forbidden,
Its secret lies with him who is cut off from speech
Seek not in love Meum and Teum,
It is a truth which I have oft repeated."[3]

And Khāwja Shams-ud-dīn Ahmed 'Ali, the author of the 'Terminology of the Mystics'[4] states that the modernists are of the same persuasion.

A treatise by name "Risāla-i-Tawhidiyya"[5] (Treatise on Unification) has been attributed to Khāwja Nizāmuddīn Mahbūb-i-Ilāhī. At the end of this treatise he says:

"God says: 'I was a hidden treasure and I desired to become known. I created the world to be known.' When the King of Love desired to lift the veil from the Beauty of His Face and to make His attributes manifest and to make love with His own Self............The Light of His Self divided itself into two halves—One half of that Light became dense, and became Fire; when fire became more dense, it became Air; when the Air became thick it became Water; when water became dense it became Earth. From the earth were created different forms. The other half of the Light made its appearance in several forms and desired to observe the glory of its

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1. آپ طالب و آپ مطلوب ہے　　خود محب ہے خود اپے محبوب ہے

2. جمله معشوق است وعاشق پردۂ　　زنده معشوق است وعاشق مردۂ

3. درعشق سر زبان گزیده　　رازش همه با سر بریده
درعشق مجوے ما ومن را　　صد بار بگفتم این سخن را

4. Istilāhāt Sūfia, Nāmi Press, Lucknow, 1322 A.H. p. 30.

5. 'Risālai Tawhidiyya' by Khāwja Nizām-ud-Din, Ps 4-5. Ihtishāmiyya Press, Murādabād, 1891 A.D.

Beauty in them. It needed mirrors for such observation. Thus it made Man and the World its mirrors! Hence, appeared the attributes of the Lover and the Beloved. They were no more hidden!

How long shall I remain hidden?
I now manifest Myself from the depths within.
With all my attributes I display Myself,
In all ecstacy and longing.[1]

And again:

When Adam We sent outside,
We made manifest Our Beauty in the wilderness.[2]

Now it is up to you to understand what I say about Love, the Lover and the Beloved. Who is the Lover? It is the Pure Essence. What is Love? It is the subsistence of the essence of things. And the Beloved means the relative Being."

In order to explain this esoteric quotation from the Treatise attributed to the Khāwja, it may be said that when, according to the belief of the sufis, nothing really exists except God, for nothing can be like Him or claim to be His rival or His partner, it is evident that His Love will have as its object His own Self. This is the meaning of the words. "He makes love with Himself." We need not advert to this in any detail to what is stated in this Treatise on the creation of the world. For, it is not supported by the Qur'ān or the Tradition. And there is no consensus on the appearance of a part of the Light in the several created forms. What has been revealed to the sufis is only this much that when the Essence of God (Dhāt-i-Ilāhī) desired to behold the Perfection of the Names (Kamāl-i-Asmā-ī) in the external, It adorned the mirrors of the essences of things and manifested Its Beauty in them. Hence, arose the incidence (فتنه) of love. As Jāmī has put it:

[3]*"Non-existent fell in love with Existent,*
The non-existent from this Love became existent.

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1 پوشیده بغیب چند مانم اظهار می کنم از نهانم
با جمله صفات خویش هر دم عیش و شوق و ذوق رانم

2. چون آدم را فرستادیم برون جمال خویش در صحرا نهادیم

3. نیست باهست عشق در پیوست نیست زان عشق نقش هستی بست

When non-existent was graced with the Light of Existence
Its aspiration moved to its source.
The attraction of love holds together
The shadow and the sun!"[1]

That is to say, when the essence of things received the illumination of Being, the world made its appearance, and the world which is like a shadow made its bonds of love strong with the Sun of Being. Thus, arose the incidence of love.

Ḥaḏhrat Maḥbūb-e Ilāhī holds that really God is the Lover, for it is He Who beholds His Beauty in the mirrors of the essences of things and loves His own Beauty and Perfection. As this Beauty and Perfection manifest themselves in the determinations of the essences of things, it may be said that those essences are the 'Beloved' and as the manifestation of the essences is due to the desire or love of the Essence "I desired to become known" it may be said that the manifested essences are themselves Love.

Ḥaḏhrat 'Ayn-ul-Quḏhāt Humdānī has expressed this idea explicitly. Says he: "God is in love with Himself."

"The Designer is in love with His own design
None else is there, Ye cheer up![2]

An adept has said:

"The Beloved is His own Lover!
This in love is the last word!"[3]

Another gnostic has expressed the idea thus:

"The Peerless One is the lover of His One Beauty,
He delights to witness His own Beauty."[4]

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1. نیست چون فیض نور هستی یافت روئے همت به منبع او می تافت
سایه و آفتاب را با هم نسبت جذب عشق شد محکم

2. بر نقش خود است فتنه نقاش کسے نیست درمیان تو خوش باش

3. معشوق خود است عاشق خویش در عشق سخن نرفت ازین بیش

4. عاشق حسن خود است آں بے نظیر حسن خود را خود تماشا می کند

Another mystic has said:

Love is the Lover and Love is the Beloved
Love is fondly in love with itself."[1]

Shaykh Nizāmī Gunjwī has expressed this idea with great force:

"Nizāmi, if thou seekest God, tread on the path of Love,
Love, that is God, it is God and God."[2]

Under the influence of the same impulse it has been said:

"Behold, love is everywhere,
Love is pervading the world!
Love is the lover and love is the beloved
Indeed love is its own victim!"[3]

This means the Lover and the Beloved are one and the same. He is the Observer, He is the Observed! In the words of Hadhrat Qurb:

"Here it appears as lover, there was beloved and now as love itself.
It is one light that shines in varied forms."[4]

In the words of Shah Turāb Qalandar:

"Love is the beginning, Love is the end, Love is Manifest, Love is Hidden.
Love it is that sustains the world."[5]

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1. عشق عاشق ہے عشق ہے معشوق   خود کے اوپر خود فدا ہے عشق

2. الله طلبا روبره عشق نظامی   العشق ہو الله ہو الله ہو الله

3. عشق ہے عشق جہاں دیکھو   سارے عالم میں بھر رہا ہے عشق!
عشق معشوق عشق عاشق ہے   یعنی اپنا ہی مبتلا ہے عشق!

4. کہیں عاشق کہیں معشوق کہیں صورت عشق
ایک ہی نور ہے سو رنگ سے مشہور ہوا

5. عشق اول عشق آخر عشق ظاہر وبطون
عشق ہی سے تو بنا ہے ہر در و دیوار ہے

Jāmī has expressed this 'Secret' in the terminology of the Mystics thus:

"Love is the key of the treasure of bounty,
Whatever thou seest exists due to love alone.
Anything, whether it be high or low,
Is not void of love and is subject to its laws.
God manifested Himself to Himself,
And in this manifestation found Himself unique;
Beheld His Essence with attributes of perfection,
Crowned in the sanctuary of Glory and Majesty."
"Attributes inhering in the Essence,
And acquiring from it their permanence.
Whatever shows any trace of the other,
Did not receive any share out of these attributes,
Such as Necessity, Being, Holiness, Eternity,
Independence of the world and Man.
He who has knowledge and wisdom,
Names it 'Perfection of the Essence.'
But as an incidence of this another achievement,
Took shape in the manifestation of forms of things:[1]

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1. عشق مفتاح مخزن جود است   هرچه بینی به عشق موجود است
هیچ جنسی ز سافل و عالی   نیست از عشق و حکم او خالی
حق که بر خویشتن تجلی کرد   یافت خود را در آن تجلی فرد
دید ذاتی بوصفهای کمال   متصف در حریم عز و جلال
وصفهای همیشه لازم ذات   کسب می کرده زو بقاء و ثبات
هرچه دارد ز نام غیر نشان   نیست دخلش در اتصاف بآن
چون وجوب و وجود و قدس و قدم   بی نیازی ز عالم و آدم
آنکه دارد ز علم و دانش کام   نهد آن را کمال ذاتی نام
لیک در ضمن آن کمال دگر   دید موقوف بر ظهور اثر

Men of sense and discernment,
Call it the 'Perfection of Names.'
And this is the manifestation of God in Modes,
Which differ from each other in their aptitudes and effects.
So manifestation and the knowledge of manifestations
Which may be perceived and apprehended,
Is called 'Jila' and 'Istijla' by the wise.
When God beheld the beauty of the Perfection of Names
Did not appreciate its lying thus concealed.
Desired to display this Perfection
And revealed this Beauty and Excellence."
"Wished this arcane secret may be disclosed
In the mirrors of the 'Ayân.'
When it (love) found the stimulus of this desire
The mischiefs of love and love-making arose.
Non-being attached itself with Being in the bond of love.
Non-being came into existence through love
As non-being was graced with the light of Being
Its aspiration moved to its source
The attraction of love holds together
The Sun and the shadow."[1]

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1. پیش اهل شعور و دانائے لقب آن کمال اسمائی
وآن ظهور حق است در اطوار مختلف در خصائص و آثار
پس ظهور شعور را دانا می شمارد جلا و استجلا
حق چو حسن کمال اسما دید آنچنانش نهفته نه پسندید
خواست اظهار آن کمال کند عرض آن حسن و جمال کند
خواست تا در مجالی اعیان سر مستور او رسد بعیان
چون ز حق یافت انبعاث این خواست فتنهٔ عشق و عاشقی برخاست
نیست با هست عشق در پیوست نیست زان عشق نقش هستی بست
نیست چون فیض نور هستی یافت روئے همت در منبع او تافت
سایه و آفتاب را باهم نسبت جذب عشق شد محکم

Now, first we will briefly elucidate Jāmī's exposition of Love that Love is the primary cause of the Creation of the world. Next, as the Sufis also believe in the theory of unity of existence, we will state this theory and show how the Sufis have, as a result of their intuition and experience, come to know that in spite of Love and its full expression in Love, Lover and Beloved, there is no duality or triplicity and, the theory of the unity of existence holds its ground and stands.

Jāmī maintains that the world owes its existence to Love. For, God found His Being abounding with all the attributes of perfection, viz., Being, Necessity, Holiness, Eternity, Complete Freedom from need. These are the attributes of God alone and inhere in Him alone. The Sufis have called this state the 'Perfection of the Essence.' This was the state when God alone existed and none else was there. But then, God observed His Essence in the mirror of His Essence itself. He observed the Perfection of His Own Self and loved it much. For Love is nothing but the attraction of the Beautiful to His Beauty. This state is expressed by a gnostic thus:

> *"The Beloved, the secret of whose Beauty none discovered*
> *Hoisted the banner of Beauty in the realm of Eternity.*
> *There was, then, neither the basin of the sky, nor, the shell of the Sun.*
> *He made love to none but Himself."*[1]

However, when God so observed and loved His Beauty, He did not like to leave it in the state of unity but desired to observe His Beauty and Perfection in diversity, i.e., in the external plane, and therefore, created this world and thus expressed His attribute of Perfection of Names. That is to say, manifested Himself in the form of the essences of things. One may think that the external plane is not included in the Essence of God. Such is not the case. Expression in the external plane implies the individualisation of the Absolute Being. By actualisation of the potential, the world is not excluded from the Essence of God and neither is there a void created in it.

The Illumination of the Essence, due to which the shadow of existence falls on the essences of things, is spoken of as the "Illumination of the Names" or "The Most Holy Emanation" (Faiḏh Aqdas) or the "Divine Breath" (Nafs-Raḥmānī) in the terminology of the eminent Sufis. A summary of this statement may be expressed in the couplets of a Sufi thus:

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1. معشوق كه كس سرّ جمالش نشناخت   در ملك ازل لوائے خوبى افراخت
نے طاس سپهر بود نه مهرهٔ مهر   هم خود بخود اين نرد محبت مى باخت

"He has rendered the world into mirror wherein He shows Himself unto Himself,

All that is seen or unseen is but a reflection of His Beauty!

When that Beauty desired to come in the form of glory,

It put on the visage of this world of time and space

Whose is any name? Whose is any identity? Is there anything here and there other than He?

He alone is there under every name and under every identity."[1]

The meaning of 'Illumination of Names' has been clearly expressed by a gnostic in the following quatrain:

"The Beloved who speaks of love with all and sundry,

No body can find access to Him with lust.

The particles of existence are the reflections of His manifestation.

Love plays with its own image!"[2]

The common man observes the reflection of the Absolute Beauty in the mirrors of things. He is totally unaware of the Arcane Secret behind it. He considers those partial, fleeting manifestations of the Absolute Beauty as independent; falls in love with them; feels elated when he sees them and gets dejected when he does not see them and miss them and their love. But the gnostic knows that:

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1. آئینه ساخت عالم را خود را بخود نمود
عکس و جمال اوست نهان وعیان که هست
چون حسن او بنقش جهان کرد جلوهٔ
ظاهر نمود این همه کون ومکان که هست
کو نام وکو نشان زغیر وکجاست غیر؟
یا هست ظاهر از همه نام ونشان که هست

2. جانان که دم عشق زند با همه کس
کس را نرسد بدامنش دست هوس
مرآت شهود اوست ذرات وجود
با صورت خود عشق همی بازد بس

"Thou art He Whose Beauty displays itself behind the veil.
And has thus produced a thousand lovers and beloveds"[1]
"It is thy Beauty through which Layla has betwitched Mujnūn,
And it is thy longing that has made Wāmiq pine for 'Uzra."[2]

The Sufis have the "reality of certainty" (Ḥuq-al-Yaqīn) that, in all the planes of Being God loves Himself. When a handsome person is interested in a mirror, it is because he desires to behold his own beauty in it. So also God loves His own Self in all planes of manifestation. He is the Lover and He is Himself the Beloved!

"He loves them and they love Him, What an admission!
Behind the curtain behold! He is His own customer!"[3]

Khwāja Farīd-ud-dīn 'Aṭṭār boldly asserts:

"Love plays with itself of its own accord,
The idea of water and soil is but a pretext!"[4]

Saints through their earnest efforts and strivings and austerities pierced through the veils of modes and attributes and attained to the Unitive State *"Unio mystica."* Their refuge and asylum is the very Essence of God. This stage is thus beautifully expressed by a Sufi:

"My heart is beyond the confines of the Universe,
It is higher than the expanse of life!
It has dispensed with the attributes,
It is a mirror of the effulgence of the Divine Essence![5]

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1. اے حسن تو کردہ جلوہ ها در پردہ
صد عاشق ومعشوق پدید آوردہ

2. ازحسن تو لیلی دل مجنون بردہ   در شوق تو وامق غم عذرا خوردہ

3. یحبهم ویحبونه چه اقرار است   زیر پردہ مگر خویش را خریدار است

4. بخودی بازد از خود عشق باخود   خیال آب و گل در رہ بهانه است

5. بیرون زحدود کائنات است دلم   برتر ز احاطۂ حیات است دلم
فارع از صقالۂ صفات دلم   مرآت تجلیات ذات است دلم

Jāmī had attained this stage. The state of Being where God observes the perfections of His Own self is termed 'Jilā' in the terminology of the Sufi. When the Essence manifests Itself in determinate forms and observes Its beauty in them, it is termed 'Istijlā.' And when this Most Holy Essence, the Beloved, casts the shadow of His Being in the mirrors of the essences of things, the disturbing affair of love-making makes its appearance. All the particles of being become the mirrors of the observance of the Absolute Beauty. Keeping in view this fact it may be said that God makes love with His Own Beauty. He alone is there, under every name and under every identity. All that is seen and unseen is but a reflection of His Beauty! As already stated, in order to understand the above-mentioned mystic statements, it is necessary to have a clear knowledge of the theory of 'Unity of Being' (Wahdat-ul-Wajūd). We give below a brief summary of this theory, a detailed account of it may be found in our book, "Qur'ānic Sufism."[1]

The Sufis believe that existence (Being) belongs to God alone and the concomitants of existence (attributes and actions), too, are peculiar to Him. God is further believed to be the Absolute Knower, as the Qur'ān says: "He knows everything." In knowing Himself, God knows all things in Himself and distinguishes them for Himself as objects of His knowledge. That is to say, 'knowing' implies, 'Knowledge' and the 'object known.' God knows His own thoughts, these being the objects of His knowledge. Now, if God's knowledge is perfect (which ex hypothesi, is) His ideas or thoughts (objects of knowledge) are also perfect in every way. But God had knowledge, is a knower from eternity. Therefore, His ideas are also eternal. They are uncreated. Knowledge is an attribute of God, and cannot, therefore, be separated from Him. It constitutes the very essence of God. As God is eternal or uncreated, His knowledge (or ideas) are also uncreated or eternal. The difference, of course, does not impair the essential unity of knowledge, knower and known, but, is none the less, inherent in the nature of the reality as manifested to us. "Triplicity," as Ibn 'Arabī says, "is the foundation of becoming."

Ibn 'Arabī calls the ideas of God "al-a'yān-al-thābita." He maintains that God reveals Himself in a state of Self-consciousness, (not at any point of time), and sees in Himself for Himself an infinity of ideas, or, A'yan and determinate "Forms"of His Essence. And those 'forms' are what Ibn 'Arabī calls the A'yān-al-thābita. They are merely the 'ideas' in the

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1. 'The Qur'ānic Sufism' published by the Academy of Islamic Studies, Hyderabad, 1959, to be had of Messrs. Motilal Banarsidass, Publishers. P.B. 1586, Delhi.

mind of God. As ideas, they cannot have any existence apart from the mind of God, just as our ideas cannot exist apart from our mind. As ideas, or, 'forms' in the mind of God, the A'yān-al-thābita, possess limitation or determination or individualisation. They subsist in the mind of the Knower (i.e., God) and do not have independent existence. They possess no positive attributes, e.g., life, knowledge, will, etc., though they have the capacity of acquiring those attributes, if given They are passive, having no existence or existential attributes; they possess no activity of their own. On the other hand, God, the knower, is free from every limitation or determination—has no 'form.' He exists in Himself, depending on nothing else, but, Himself and possesses positive attributes and is active. It is because of this difference between ideas or the known and God, the knower, that a relation of "otherness (غیریت) is posited between them, though in a latent state in the Essence of God, in the State of Waḥdat or the First Epiphany or Particularisation, they are one with God.

When God intends the creation of things, His command is "Be" and it is, says the Qur'ān :

> "Verily, when He intends a thing, His Command is, "Be" and it is!" (S. XXXVI, 82)[1]

The question arises that if the thing was already there, and, it is in this sense only that, it could become the object of the Command "Be," is there any sense in creating a thing which already exists? Again, if the thing which is the object of command is a nonentity, how can it become the object of command at all ?

The only way out of this difficulty, as suggested by Ibn 'Arabī, is to maintain that the object of God's command is the idea, or, 'Ayn-thābit, which subsists in the mind of God from all eternity. This intelligible idea in the Mind of God is manifested externally by the creative fiat of God, which is expressed by the word "Kun," 'Be.' Thus the A'yān-al-thābita must be taken as the essences of things (ماهیات), which, when manifested, are called "external objects," or, "Created things," or, merely the many things of the world.

But, this does not mean that, the A'yān-al-thābita themselves become concrete manifestations, for they are mere subjectivities, and, as such, must always remain non-existent. They are ideas in the Mind of God and will always subsist in His Mind. As Ibn 'Arabi puts it, "They have never smelt the smell of existence." They never come out of the knowledge of God leaving a blank there.

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1. انما امره اذا اراد شيئا ان يقول له كن فيكون (پ ۲۳ ع ٤)

Every essence (or 'Ayn-thâbit) has an individual aptitude of its own, which is spoken of as ability or natural propensity. This is, as it were, the essential nature, or, characteristic by which it can be distinguished from other essences. On account of this characteristic, every essence is a determinate form. Due to this determination it has its special aptitudes, which are not exactly similar to any other essence; in this sense, every essence has a limitation of its own. In the terminology of the Qur'ân this aptitude of essence has been spoken of as Shâkilah.' "Say, everyone acts according to his own Shâkilah" (disposition or aptitude.) (S. XVII, 84)[1]

Now the question is—and it is admittedly a poser—How are the essences of things, which are the ideas of God and are a species of accidents, subsist in the knowledge of God, able to derive existence and attributes of existence? What is the mystery contained in the Command "Be and it is!" Is it possible to unravel the secret of creation!

Now, there can be only three logical possibilities about the coming into existence of the essences of things, or, ideas :

(1) Ideas come into existence without any substratum underlying them. This possibility is, in the light of reason, impossible, as ideas are accidents and the appearance and manifestation of accidents without substance is inconceivable. They subsist in the mind of God before creation, and they cannot make their appearance without any substance even after creation.

(2) Ideas are the accidents of some Substance, but this Substance is other than God. This conjecture, too, is false, as we have seen above, God alone is the Real Being or Substance:

"Beware! Everything except God is perishable."[2]

(3) Ideas are the accidents of some Substance and this Substance is the Absolute Being alone. This is, as it were, their *materia prima*, in which they subsist and on which they depend. The same sense is expressed in the following verse.

"He that created the heavens and the earth from Haqq.

High He be, exalted above all that they associate (with Him)."[3]

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1. قل كل يعمل على شاكلته

2. الا كل شيء ما خلا الله باطل (لبيد)

3. خلق السموت والارض بالحق تعالى عما يشركون

"Exalted" (ta-'a-la) is the adjective applied to Ḥaqq, and the lexical term for the Necessary Being is Ḥaqq." The verse:

"Then exalted be Allah, the King, the Ḥaqq." (S. XV, 114)[1]

is referring to the same fact. At another place, God for the sake of definitiveness states:

"We created them not save from Ḥaqq." (S. XLIV, 30)[2]

At another place, He is also addressing those who have knowledge, thus:

"Allah created not (all) that save from Ḥaqq.
He detaileth the revelations for people who have knowledge." (S. X, 6)[3]

On another occasion, He is imparting knowledge to the true believers thus:

"God created the heavens and the earth from Ḥaqq.
Verily in that is a sign for those who believe." (S. XXIX, 41)[4]

[5]According to Shari'at, and the lexical definition, Ḥaqq alone is the word for Absolute Being. Considering derivation, the root of Ḥaqq (God) and Ḥaqīqat (reality) is one and the same. All the ideas, or the essences of things, have appeared from Ḥaqq and are manifested in Ḥaqq. Therefore, the Essence (Dhât) of God and His very Existence is at work in the creation and origination of the world. This is the secret of "He is the Outward," which is explained by the verse:

"God is the manifest Truth" (S. XXIV, 25)[6]

i.e., God alone is manifest, or, God alone is "Ḥaqq" who is manifest. The verse:

"God is the light of the heavens and the earth." (S. XXIV, 35)[7]

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1. تعالى الله الملك الحق

2. وما خلقنا هما الا بالحق

3. ما خلق الله ذلك الا بالحق يفصل الايت لقوم يعلمون

4. خلق السموت والارض بالحق ان فى ذلك لآية للمؤمنين

5. هو الظاهر

6. ان الله هو الحق المبين

7. الله نور السموت والارض

further supports this statement. The Essence (Dhāt) of God, which is nothing but Absolute Existence, by virtue of its manifestation, is called "Light" (Nūr), which is "visible by itself and which makes other things visible." This is an attribute of God (Ḥaqq), who exists by Himself and makes other things visible. For the same reason, the term, "The Outward" (Al-Ẓāhir) has been applied to God—the Absolute Being. As the essence of things, prior to creation, subsists in the knowledge of God as ideas, so all things exist externally in this One Being and become visible by His Attribute of Light.

Now the arcane secret of creation may thus be disclosed :

> "God in His own Immutable State, Attribute and Being without undergoing any alteration in His Individuality, manifests Himself through His Attribute of Light in the forms of phenomenal objects, which in reality are but reflected entities, expressing, outwardly, the essences which subsist in the knowledge of God, and, hence, it is that the Divine Aspects (Being, attributes, etc.) came to be associated with the world of creation or phenomena."
>
> "He is the First and the Last and the Outward and the Inward and He is knower of all things." [5](S. LVII,3)[1]

As a gnostic has said :

> *"The same incomparable Being in His incomparability,*
> *Has manifested Himself in the likeness of everything."*[2]

'Irāqī says :

> *"Let me tell you the story plain of my Friend,*
> *Everything is from Him, and if you think aright, He is Everything!*
> *His charm shines from every particle in the Universe!*
> *On'y the layer of presumption came as a veil in between "*[3]

---

1. هو الاول والآخر والظاهر والباطن وهو بکل شیء علیم

2. وهی وجود منزه بـا نزاهت خود   هوا ہے جلوہ نما با شباهت هر شے

3. ترا ز دوست بگویم حکایت بے پوست
همه از وست و گر نیك بنگری همه اوست
جمالش از همه ذرات کون مکشوف است
حجاب تو همه پندار هائے تو بر توست

It may clearly be noted that creation of things

(1) Does not imply that they have been created out of pure nothing, because out of nothing nothing comes!

Ex. nihilo nihil fit

(2) Nor, does it mean that the absolute not-being manifests itself in the forms of things, as, according to the definition itself, absolute not-being is not a thing at all, which could become the Substance of any being, or, could be moulded into the form of a being.

(3) Moreover, God cannot be divided into parts, as He transcends all limitations and individualisations. God reveals, or, manifests Himself in the form of phenomenal objects and this revelation, or manifestation takes place in accordance with those ideas, or essences of things which are latent in God (Ḥaqq) and subsist in His knowledge. It is as a result of this revelation or manifestation, phenomenal objects make their appearance in the external, according to their aptitudes, or capacities. Every thought form, that is, the essence of thing, or of the created being, according to its aptitude and original capability, is being benefited by Existence and existential attributes. The author of "Gulshan-i-Rāz" expresses it thus :

"Not-Being is the mirror of the Absolute Being,
The shining of the 'Real Being' is reflected in it.
When Not-Being is set opposite to Being,
It catches its reflection in a moment.
Thus unity becomes visible in plurality
Just as when you count one it becomes many."[1]
"For, as much as Not-Being is in itself pure,
Therein is reflected "The hidden treasure."
Read the Tradition: "I was a hidden treasure."
That you may probe deeply into this arcane mystery!"[2]

---

1. عدم آئینهٔ هستی ست مطلق — کزو پید است عکس تابش مطلق
عدم چون گشت هستی را مقابل — درو عکسے شد اندر حال حاصل
شد آن وحدت ازیں کثرت پدیدار — یکے را چون شمری گشت بسیار

2. عدم در ذات خود چون بود صاف — ازو با ظاهر آمد گنج مخفی
حدیث کنت کنزا را فرو خوان — که تا پیدا به بینی سر پنہان

When we have come to know the arcane secret that, God manifests Himself through His attribute of Light, in the forms of phenomenal objects, we may also know that in the plane of Waḥdat there are four aspects of the Absolute Essence (Dhât), viz., Existence, Light, Knowledge and Observance. These are merely an aptitude of the Essence and have on existential plurality. God exists (Existence). He is conscious of His Being, actions and attributes (knowledge). He is self-revealing and self-manifest (Light) and, thus observant of His Own Being (observance). These hypostases are spoken of as Dhâti (pertaining to the Essence) for the reason that they cannot be regarded as attributes. In other words, they are Essence themselves and not super-imposition on the Essence.

In the four hypostases all the attributes of the Divine and the mundane names are included; "as the whole is included in the inwardness of the essence, as the detailed is in the totality and as the tree is comprised in the seed." The Essence is independent of all other existences, as it is said: "So Allah is independent of (His) creatures."[1] The Essence beholds its own Being, is independent of the manifestation of attributes and can do without the world.

"The robe of Love is independent, free,

From need to soil with dust its purity.

When Actor and Spectator are the same,

What means this "We" and "thou"? there is no "we" (Jâmî)[2]

When God in His own immutable State, Attribute and Being, without altering His individuality, manifests Himself, through His attribute of Light, in the forms of phenomenal objects, His Light, when manifested in the form of His idea, or, the essence of a thing, is called 'Soul,' His knowledge thus manifested is called the 'heart,' His Being thus manifested is called 'body' and His 'I' thus manifested is called 'Self.' The centre of all this is called the "Absolute I."

1. ان الله غنی عن العلمین

2. دامان غناۓ مطلق پاك آمد پاك   زآلودگی نیاز ما مشتے خاك
چون جلوه گر و نظارگی جمله خود است   گر ما و تو در میان نباشیم چه باك

The following table will explain this clearly:

ALLAH (THE ABSOLUTE I)

Existence	Knowledge	Light	Observance

'Abd (Known)
(The Finite I,)
or Self

Body	Heart	Soul	Observance

It should clearly be understood that Our Self, or Dhât or reality is an idea ('ayn-i-thâbit) which subsists in the knowledge of God, which by itself has no existence, "has not smelt the smell of existence." As the transformation of essences is impossible, not-being cannot become being. That which really exists is the necessary Being-God; there exists nothing else than God. The 'I' of God when manifested in the form of 'abd is named the human self, and in the terminology of the Sufi, 'The finite I.'

A gnostic has expressed this truth in the following couplets:

What else can arise out of Ḥaqq, save Ḥaqq my son?
Who else save Ḥaqq can say Ḥaqq, my son?[1]
"In the intensity of manifestation, like one who is separated from his Source,
Who else can seek Ḥaqq save Ḥaqq, my son?"[2]

Shaykh Auḥaduddīn Kirmâni, who was a contemporary of Shaykh Akbar, has expressed the same truth in clear terms:

My own reality is inexpressible in words and transcends all limits.
I receive constant supply from the Fountain of Life.
The link between "Ahad" (The One) and "Auhad" is a mere letter
Scrape this link and Lo! Auhad is Ahad![3]

---

1. از حق جز حق دگرچه روید بابا؟ از حق جز حق دگر چه گوید بابا؟
2. در شدت این ظهور مهجور صفت حق را جز حق دگر که جوید بابا؟
3. ذاتم ز ورای حرف و بیرون ز حد است
وز چشمهٔ لطف آب حیاتم مدد است
علت ز احد به اوحد آمد حرفی
علت بگذار کاینک اوحد احد است

Abū Ḥātim 'Attār, the teacher of the famous Abū Sa'id Kharrāz, used to say: "Who remains there to say Allah?" Shiblī told his countrymen; "You say Allah positing your own self, I say Allah effacing my petty self."

"Say Allah! Then leave them." (S. VI, 91)[1]

Shaykh-al-Islām 'Abdullah Ansarī says:

"He is with the Seeker, He takes the hand of the Seeker and leads him in His own search! He is all in all."[2]

From this brief statement of the theory of the Unity of Being one should not think that the protagonists of this theory believe in Pure Identity of Ḥaqq (God) and Khalq (created beings) to the extent of regarding Union (Ittihād), or Fusion (Ḥulūl) as valid. They do believe that "God (Ḥaqq) is manifest in the forms of phenomenal objects and they exist by virtue of the real existence of God (Ḥaqq)." But the relation between Him who manifests Himself and the things in which He is manifested is not one of fusion or Union, i.e., it does not necessarily follow that He Who is manifested in things should be fused into or united with the things manifested. Nor is it necessary that the manifester should be divided by the act of manifestation, or suffer a change.

The Beloved is ourselves, but, not by virtue of 'Union'
The house of our being is filled with Him but not by 'fusion'
In our faith wisdom is nothing but gnosis,
Except this we admit no fundamentals and no corollaries."[3]

The relation found between the 'Manifest' and the 'Manifested,' between the Lord and the 'abd, between God and the created beings, is quite different from all other relations. For, the 'manifest,' in all its aspects, is not the same as 'manifested.' Neither it is quite the 'Other' in all its aspects. Neither there is pure 'identity' nor pure 'otherness,' (for further elucidation of this point our book 'The Qur'ānic Sufism' may be referred, Chapters III & IV).

1. قل الله ثم ذرهم

2. « اوبا جوینده خود همراه است دست جوینده خود گیرد در طلب خود
می تازاند هو الکل بالکل »

3. آن یار عین ماست نه از روے اتحاد این خانه پر است ولیکن نه از حلول
دانش همه بمذهب ماست معرفت در دین ماجز این نه فروع است نه اصول

What we have said above, may be succinctly expressed in the words of Abul Wafā Khurzimī thus:

> *"So long as I existed, I was not separate from Thee*
> *This speaks of my auspicious Star,*
> *When I was non-existent, I was unmanifested in Thee.*
> *When I became existent I exist in the flood of Thy Light."*[1]

A full comprehension of the theory of the Unity of Being, briefly stated above, will be of help in understanding the writings of eminent Sufis, like Ḥāfiz, 'Irāqī, Auḥad-ud-dīn Kirmānī, Jāmī, Sa'dī, Sinā'ī, Nizāmī, Rūmī and others on Love. For one more example the following verses of Jāmī may well be perused. Their background is the same theory of Unity of Being, explained above. Jāmī holds that it is through Love that the world has been created and love is found at work everywhere in this world.

> *"Love emerged out of the Realm of Holiness,*
> *Manifested itself in the world and Man.*
> *When It shed a ray on the domain of angels*
> *The angels found themselves distracted like the heaven,*
> *It showed its face from every mirror,*
> *People talked about it everywhere.*
> *All the seekers of Purity and those who speak of it*
> *Were enraptured and talked of its Purity.*
> *The cry of "Glory be to the King of the world."*
> *Rose from the crowd of the diverse of this sea.*[2]

---

1. من ازوجدا نبوده ام تا بودم — این است دلیل طالع مسعودم
در ذات تو نا پدیدار معدومم — در نور تو ظاهرم اگر موجودم

2. برون زد خیمه ز اقلیم قدس — تجلی کرد بر آفاق و انفس
ازو یك لمعه بر ملك ملك تافت — ملك سرگشته خود را چون فلك یافت
ز هر آئینهٔ بنمود روئے — بهرجا خاست ازوے گفتگوئے
همه سبوحیان سبوح جویان — شدند از بیخودی سبوح گویان
ز غواصان این بحر فلك فلك — بر آمد غلغله سبحان ذی الملك

Made the particles of the world a mirror,
On each of them cast the reflection of its Face.
A gleam of this light fell on the flower,
The flower caused a turmoil in the nightingale's life
The candle enlightened its face by this fire,
A hundred moths burnt themselves in every home.
A beam of this light fell on the Sun,
The lotus popped out its head from the water.
Layla adorned her face by His Face,
At every tress of hers Majnun felt attracted.
The lips of Shirīn emitted a lilting voice,
Which captivated Parvez's heart and took the life of Farhād.
Its beauty manifests itself everywhere,
Is hidden under the veil of the beloveds of the world.
It almost deprived Zulaikhā of her life,
The Moon of Can'aan (Joseph) raised his head.
In His love alone the heart finds its very life,
In His desire only the object of life is attained.[1]

---

1. زذرات جهان آئینهٔ ساخت   زروۓ خود بهر یك عکس انداخت
ازان لمعه فروغے بر گل افتاد   زگل شورے بجان بلبل افتاد
زنورش تافت بر خورشید یك تاب   برون آورد نیلوفر سر از آب
زرویش روۓ خود آراست لیلی   بهر مویش زمجنون خاست سیلے
لب شیرین به شکر زیر بکشاد   دل از پرویز بردو جان زفرهاد
جمال اوست هرجا جلوه کرده   زمعشوقان عالم بسته پرده
زلیخا را دمار از جان برآورد   سر از جیب مه کنعان برآورد
به عشق اوست دل را زندگانی   بشوق اوست جان را کامرانی

The heart that is in love with lovely ones,
It may know it or not, is really the lover of Him alone.
Beware! lest thou commit an error and say :
'We are making love and beauty belongs to Him!
Thou art the mirror and He the decorator of the mirror,
Thou thyself art hidden and He alone is manifest ;
Praiseworthy love like beauty,
Has been bestowed by Him and manifested in Thee.
If thou considereth the matter rightly, He Himself the mirror.
It is not only the treasure but also the place where treasure is found."[1]

What Jâmî means is that God, the One Reality, is manifesting Himself in every particle of the Universe, and thereby His beauty is also manifested. He beholds His own Beauty and loves it. In other words, God manifested Himself to Himself and there the relation of the Seer and the Seen and the names of love and beloved come into vogue. When the Outward was manifested to the Inward, 'Love'made its appearance and when the Inward was manifested to the Outward, the form of the beloved appeared.

A gnostic has expressed this idea thus:

"No particle existed save through the one Essence
When it made its appearance the 'Other' came into being.
O, Thou that appearest as Lover aud remainest Beloved in reality
When thou witnessed the Beloved, thou turned a lover."[2]

---

1. ولے کان عاشق خوبان دلجوست　　اگر داند وگرنے عاشق اوست
الا تا در غلط ناقی نه گوی　　که ازما عاشقی از وے نکوئی
توی آئینه و آئینه آرا　　توی پوشیده واو آشکارا
که هچو نیکوی عشق ستوده　　که از سر بر زده در تو نموده
چونیکو بنگری آئینه هم اوست　　نه تنها گنج بل گنجینهٔ هم اوست
(جامی)

2. یك عین متفق که جزاو ذره نبود
چون گشت ظاهر این همه اغیار آمده
اے ظاهر تو عاشق و معشوق باطن است
مطلوب را که دیده طلبکار آمده

Love, in its aspect of belovedness, is a mirror for the lover, so that he may behold his own beauty in it, and in its aspect of lover, is a mirror for the beloved to behold in it the perfection of His names and attributes. There is but one Being, but when once the same countenance is placed against two mirrors, each mirror reflects a countenance other than the countenance reflected in the other mirror. As a gnostic has said:

> *"The countenance is but one, but when you*
> *Place several mirrors against it, it appears as many."*[1]

The same truth is expressed in another way:

> *"How can the 'Other' dare appear, as all that is,*
> *Is identical with the other and the one is manifest."*[2]

When Existence (Being) belongs to God alone and to none else, beauty will also belong to Him alone and to none else—things reflect His Beauty as they reflect His Being; as a mystic has said:

> *"What cannot exist by itself*
> *How can it have beauty by itself?" ('Irāqi)*[3]

Knowing this truth, Mīr Sayyed Ḥussainī has said:

"To call physical attraction love is sheer animalism. To call an ear of corn the tree of heaven is sheer diabolism. Love is a boundless sea, don't you take it for animal's fodder."[4]

> *"Love alone can dispel the magic spell in which you are entangled.*
> *Unless you come out of the magic spell you are subject to names and signs."*[5]

---

1. وما الوجه الا واحد غير انه اذا انت عددت المرايا تعددا

2. غیرے چگونہ روے نماید چو ہر چہ ہست عین دگر یکیست پدیدار آمدہ

3. آں را بخود وجود نبود او را از کجا جمال باشد (عراقی)

4. میل طبعی را عشق گفتن حیوانی است
خوشه گندم را شجرۂ خلد خواندن شیطانی است
عشق یکے دریائے بے پایان است آخر چه پنداری که آخر چهار پایان است"

5. عشق است کلید ایں طلسمے که تراست تا باز رهی ز رسم و اسمے که تراست

In short, Beauty is an essential attribute of God, as the Tradition says:

"God is Beautiful and loves the Beautiful."[1]. It is He Who beholds His own Beauty with the eyes of Mujnūn and beholds His own countenance in the beauty of Layla and loves His own Self. 'Irāqī says:

"He is enamoured of Himself, He has manifested Himself in Layla
Where is Layla, where is Majnūn? He himself is there, He has attracted Himself alone."[2]

Again:

"You are the man of love, you are the one
Who is an eternal on-looker of one's own beauty."[3]

But the lover of 'forms' is unware of the real situation:

"What does the lover of 'form' know of reality?
He is unaware of his connection with the Beauty of the Eternal Beloved."[4]

It is said that when the verse "He loves them and they love Him" was recited before Abū Sa'id, he said:

"He does not love anybody, He loves Himself."[5]

---

1. الله جمیل و یحب الجمال
2. مجنون خود خود بودهٔ لیلی بخود بنمودهٔ   لیلی کجا مجنون کجا خود بودهٔ خود بودهٔ
3. مرد عشق تو هم توی که توی   دائما در جمال خود نگران
4. صورت پرست غافل معنی چه داند آخر   کو با جمال جانان پنهان چه کار دارد
5. یحق الحق فانه لا یحب الا نفسه

CHAPTER V

SENSORY LOVE

(*'Ishq-i-Majāzi*)

LOVE is of two kinds: Real and Sensory. The latter is also referred to as love of the phenomenal forms.

When aimed at God (the Divine Eessence, or, Dhāt), or, directed towards His Attributes and works, love is real and everlasting. But, when the focus of attraction is 'form,' or, such of its aspects as appeal to the senses, it is known as sensory, illusory, or transient. The latter is not love for its own sake, but related to evanescent factors.

There are two kinds of Sensory love: Sensual and Spiritual.

SENSUAL LOVE

Sensual love (sometimes called 'animal love') is a perversion, or desecration of love, it is infatuation; it is not love at all, but only its masquerade. Its source is lust for corporeal charms and a desire to have sensual pleasure. The victim of such love is enamoured of the outward appearance, that is the colour, complexion, face and symmetry of the limbs of his beloved. Thus, he is desirous of carnal pleasures. Many a man often falls a prey to this kind of love, and according to the psychologists, this is found even in an old woman. If love breeds an eager desire of coitus, it is, a sin and just sexual appetite, as Rūmī says:

'Tis not love which is found among people,
'Tis a mischief caused by eating wheat.[1]

This love has also been termed 'Love of forms.' Such love, with the exception of the love existing between husband and wife, has been banned by Shari'a, prohibited by the Ṭarīqa (The Path to God) and is far from wisdom. It is interdicted by Shari'a because it is prohibited by the Qur'ān:

> "Say to the believing men that they should lower their gaze and guard their modesty. (S. XXIV, 30)[2]

---

1. عشق نبود ایں کہ در مردم بود ایں فساد خوردن گندم بود
2. قل للمؤمنين يغضوا من ابصارهم و يحفظوا فروجهم (پ۱۸ع۱۰)

There is a famous tradition of the Prophet:

'A brazen stare by a man at a woman is an arrow out of the quiver of Diabolus.'[1]

Again: 'A brazen stare by a man at a woman is at the root of all sins'.[2]

And the gnostics of the Ṭarīqa say:

'He who engages his soul in the perpetual contemplation of God, and closes his eyes to sensual pleasures, and adorns his outward by following the Sunna, his 'firāsat' (power of discernment) will never err.'[3]

According to the diagnosis of physicians, sensual love is: 'A disease of the mind.'[4]

The gnostic of Rūm has condemned such love of forms thus:

Those loves which are for the sake of a colour (outward beauty)
Are not love; in the end they are a disgrace.[5]

In other words, the love which desires only beautiful forms and is enamoured of the colour and and complexion, will end in regret and disgrace, after the decline of the colour and charm of the beloved.

At another place Rūmī says:

[6]*Yea, renounce the love of forms,*
Love of faces and forms is (really) not love.
Beloved is not the name for mere form,
Whether the love be of this world, or, the hereafter.

---

1. النظر سهم من سهام الابليس

2. النظر راس الذنوب

3. من غص بصره عن الشهوات و عمر باطنه بدوام المراقبة و ظاهره باتباع السنة لم يخطأ فراسته

4. العشق مرض سوداوی

5. عشقهائے کز پئے رنگے بود عشق نبود عاقبت ننگے بود

6. هیں رها کن عشقهائے صورتی عشق برصورت نه رویائے ستی
آنچه معشوق است صورت نیست آں خواه عشق ایں جهاں و آں جهاں

Why dost thou forsake the form thou art enamoured of,
After the soul takest leave of the form?
Why dost thou fall in love with a clod of earth?
Seek the real one that always subsists.
Human beauty is a gilt-ginger bread phenomenon
Or, else, why doth thy beloved becometh an old ass?
He was formerly an angel, now seemeth to be a demon.
The beauty he hadst was merely ephemeral.[1]

Again:

How long wilt thou make love to the tracery of the cup,
Leave off the tracery of the cup and seek thou water,
Continue the efforts in the hope of gaining the Living One,
For this Living One, turneth not into a stone after two days.
Go and recite the verse, 'we turn his natural temperament upside down whose life we prolong![2]
Seek the heart, do not make love with the bones.
Love of the mortal is never abiding,
Develop love for the Living One and Selfsubsistent.
Choose the love of that Living One Who is Everlasting,
Who gives to drink the wine that increases life.[3]

---

1. آنچه بر صورت تو عاشق گشتهٔ　　چون برون شد جان چرایش هشتهٔ
بر کلوخے دل چه بندی اے سلیم　　واطلب اصلی که پاید او مقیم
چون زراندود ست خوے بشر　　ورنه چون شد شاهد تو پیر خر
چون فرشته بود همچون دیو شد　　کان ملاحت اندران عاریه بد

2. The following Qur'ānic verse is hinted at:

و من نعمّره نُنکّسه فی الخلق افلا یعقلون (پ ۲۳ ع ۲)

3. چند بازی عشق با نقش سبو　　بگزر از نقش سبو و آب جو
برامید زندهٔ کن اجتهاد　　کو نگردد بعد دوروزے جماد
رو نعمره ننکسه بخوان　　دل طلب کن دل منه بر استخوان
عشق بر مرده نباشد پائدار　　عشق را بر حی و بر قیوم دار
عشق آن گزین کو باقیست　　از شراب جان فزایت ساقیست

A consideration of the above lessons of Rūmī on love, will show that love of form is of three kinds:

(1) The lover directly apprehends God Who is pre-eminently the Beloved without the intervention of any form. His purpose is to behold the Outward (الظاهر) (God) which manifests itself in the phenomenal forms and the lover is observant of the Outward only and not the phenomenal forms.

This is not the love of forms, but, of God, and it is the apprehension of God in forms. The following couplets of a lover of God aptly express the same thing:

If we are beholding Autumn or Spring,
Really we are witnessing the ways of the Beloved.
In the fair and ugly forms of the worldly,
We see the effulgence of God manifest in them.
Our hearts are turned to God and eyes towards beloveds;
We are the spectators of this lovely spring like pageant.
O Asghar, we observe that KA'BA and monastery
Are the abode of the real Beloved![1]

These are the men who attained perfection. They behold the beauty of God in beautiful forms, and are called 'people to whom God reveals Himself in forms'[2] (Aṣḥāb-i-Tajalli-i-Ṣūrī)

(2) The lover beholds God in forms, and is limited to that particular form, and does not transcend it. Now this limitation, or determination is undoubtedly a defect, but apprehension of God in phenomenal forms is not a defect. This love of form is the love of God Himself Who is manifesting Himself in the form. Those who have attained perfection regard this stage as a lower one. However, Maghrabī's clarion call is:

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1. گر خزاں و ز بہار می بینم   جلوۂ رنگ یار می بینم
در رخ زشت و نیک اہل جہاں   نور حق آشکار می بینم
دل بحق چشم سر بسوئے بتاں   طرفہ تر ایں بہار می بینم
کعبہ و دیر را بداں اصغر   خانۂ آں نگار می بینم

2. To understand this subtle point, attention is invited to the 'Mystery of Creation' discussed in the preceding chapter.

If I behold Him in the forms of the lovely ones,
Do not think I am gazing at a lovely face,
I do not see the back but only the face;
Thou seest the back but I see only the face.

Again:

We witnessed the pageant of all the lovely ones of the world,
But, in them we beheld Thy face alone;
Do not inquire of Maghrabi, for we,
Saw him distracted in love for Thy black tresses.[1]

(3) If the lover loves only the tinselled form and his sole object is beholding this form and not the reality manifested in it, such a love will not be termed love, but, it is form-worship only. After the colour and form decline, such love ends in regret and shame, as has been explained in the preceding paragraphs. It may be noted that this form-worship is forbidden by Tariqa and prohibited by Shari'a. Such love is interdicted and has been regarded as a mental disease. A gnostic has said about this love:

Live thus that thy heart may be void of love,
For, in the beginning there is grief, followed by disease and it ends in death.

I have advised thee, after knowing what love is,
But he, who is averse to my view, may choose what he likes.[2]

In one of his treatises entitled, " 'Ishq-un-nisvān-Wal-Mardān,"[3] Shaykh Muhammad Sindi Madani writes:

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1. من که در صورت خوبان همه اوی بینم — تو مپندار که من آن روئے نکوی بینم
نیست در دیدهٔ من هیچ تقابل همه اوست — تو قفای نگری من همه روی بینم
روئے همه خوبان جهان را بتماشا — دیدیم ولے آئینهٔ روئے تو داریم
از مغربی احوال مپرسید که او را — سودا زدهٔ طرهٔ هندوئے تو دیدم

2. و عشق خالیاقا لحب اوله عنا — و اوسطه سقم و آخره قتل
نصحتك عاما بالهوی والذی رای — عذالفتی فاختر لنفسك ما يحلوا!

3. I have culled the essential points of this work from Nawāb Siddiq Hasan Khan's book "الليتا و اللتی" which was printed at Sa'id-ul-Matābe Press, Benaras, 1304 A.H. and is now rare.

"One of the terrible mischiefs of the Devil is this love of fair youths and lovely women. No calamity is more terrible than this love. This is the mischief which has enslaved the hearts of many to beings other than God, their creator; which has disgraced the hearts of the lovers; this is the evil which has waged a war between Unity (tawḥīd) and Love and has made every lover of form the disciple of the doomed satan. The hearts of the lovers of forms fall a prey to sexual appetites, they suffer terrible woes, their minds are filled with sordid thoughts; their hearts are barricaded and righteous behaviour is not possible; the heart turns away from the right path, is sold like a slave at a low price; it is bargained for a paltry pleasure; love with a tinselled form affords a little pleasure but results in much pain also. In such circumstances, if union with the beloved is attained, it ends in disaster, for, soon the beloved becomes an enemy and expresses disgust for his lover, as if he never had any regard for him."

Such a lover has to face all this music in this world. As regards the hereafter, where a friend becomes the enemy of his friend, grievous penalty and a painful doom awaits him. Just consider the regrets of the lover who sold his faith, life and heart cheaply for contemptible lust and transitory pleasure to a mortal, ephemeral being instead of surrendering it to the First and Foremost Friend, viz., God. The lust was such that its pleasure vanished but the misfortune remained.[1] Such a lover is beset with two kinds of regret: the first is that, the real Beloved and eternal bliss passed him by and the second is that he had to pay a grievous penalty. At this moment, the hoaxed lover will discover what he sold and what he purchased. The being that did not at all deserve to take the place of his slave, owing to his impious and impetuous love, becomes his master, for love makes the master the slave and the slave the master. No calamity can be greater for a king than to be deposed and have his throne given away to a slave; that he is made helpless and the slave treats him with vanity and pride.

Nobody can be more wretched than the lover of form: he sheds tears on separation from his beloved; in union with him is obsessed by the dread of separation; he loses his sleep, is deprived of rest and peace of mind, his life becomes a torment for him, and his body begins to waste away. He is reduced to this plight due to his love for a being other than God. Who is this being other than God? He is the one, who flees from you when you desire to see him, if he makes a promise, does not fulfil it, keeps you at a distance and meets your rival. This is not gratification but a tribulation. It is better to die than suffer such agony. The beloved is usually flint-hearted

1. التي ذهبت لذتها و بقيت تبعتها

and lacks in fidelity; he has hundreds of customers, is dishonest and often, highly fickle-minded. The lover feels neither his life, nor property safe from his machination. He is deprived of union with the beloved, he sees no other alternative except to fret and fume; he finds it impossible to avert his impending doom.

In brief, he who enthrones in his heart any being other than God, falls a prey to tribulation. The more cordial are his relations with the beloved, the more grief and sorrow he is destined to suffer. Even if he succeeds in winning the beloved, the grief or suffering he has undergone exceeds the pleasure. Of what avail is this trifling pleasure? That is the reason why the gnostics have said, "He deserves to be burnt in the fire of love who turns his face away from the love of the Everlasting and makes the love of the mortal his profession."

"Is it lawful for a servant to love any one except his Lord Who is his real Beloved?"[1] As a Sufi poet has said :

Anything which fascinates thy heart except God,
Will stand as a barrier in thy way.[2]

He who loves anybody other than God is destined to be worried, sad, tired and broken-hearted; day and night he frets and fumes over the grief of separation, or, the desire of union, and the fear of the rival. Now:

'How can the poor mosquito, due to its weakness, pull
The load which the elephant is powerless to carry?'[3]

As against this the worth may also be estimated of the fortunate person who is the lover of God, if he moves a foot towards his real Beloved, "He advances towards him an arm-length; if the lover proceeds an arm-length towards Him, He comes towards him one "Ba'a, i.e., two arm-lengths; if the lover walks towards Him, He comes to him running." (Bukhārī). This boon has been spoken of in a famous Tradition. To seek this love alone is the duty of every man; due to this love alone life is worth living; this love alone enables one to traverse the path leading to the proximity of God; this love alone is the very basis of the mystic faith; the saints had been in quest of this very love:

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1. هل للعبد المربوب ان يحب غير ربه المطلوب

2. غیر حق هر چه دات را ر بود   سد راه توهماں خواهد بود

3. با ضعف خویش پشه بیچاره چون کشد   بارے که پیل طاقت حملش نیا ورد

I do not ask anything of Thee in the world save love ;
Separation and union with Thee are alike to me.
I shall neither live nor have anything except love
Whether Thou granteth me union or separation ![1]

Imâm Ibn-ul-Qaiyum has discussed love for God in great detail in his work, 'Al Jawāb-ul-Kāfī Leman Sa'la un-dawasush-Shafī.[2] Here is a summary of this thought-provoking work in the following paragraphs :

The Imam has condemned sensual love or love of form, on the ground that there is neither religious, nor, worldly advantage in it. On the contrary, it is a disadvantage or a bad loss both in this world and in the world hereafter. The following is an epitome of the mischief wrought by such a love :

(1) Owing to it a man leaves off loving his Lord and Creator and engages himself in commemorating and loving a created being and a slave, because these two loves cannot dwell in a single heart, nor does a man possess two hearts :

O, Kamāl! choose either the Friend, or, thy life,
For two guests cannot dwell in one house.[3]

(2) On account of the love of his beloved, the heart of the lover falls a prey to all sorts of severe physical and mental suffering. It seems to be the Divine Law that he who loves anybody other than God should be tormented by his object of love. Though a lover may regard love as sweet, yet, in reality it is gall and wormwood to the heart !

(3) Nothing is more devastating to the good of both the worlds than love of forms, because all the benefit conferred by faith consists in having the peace of mind. Faith works aright when the heart is tuned to God. Nothing is more harassing for the heart than love of forms. As a poet has said :

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1. من از تو بجز عشق نخواهم بجهان   هجران و وصال تو مرا شد یکسان
بے عشق نباشم و ندارم سامان   خواهی تو وصال بخش خواهی هجران

2. الجواب الکافی لمن سأل عن الدواء الشافی مصنفهٔ علامهٔ ابن القیم مطبوعه الخلیلی فی بلد اره (بہار) سنه ۱۳۰۷ ھ

The complete book is worth studying. I have presented here various relevant passages of this work.

3. با دوست گزین کمال یا با جان   یك خانه دو میهمان نگنجد

Wherever the king of love arrives,
Righteousness loses the power of action.[1]

As regards worldly advantages, they are really subject to the religious ones. When faith is lost of what avail is the world?

(4) Fire does not leap so quickly towards the wood as tribulations rush towards the lovers of forms. The reason is evident. The more the heart comes into close contact with the love of forms, the remoter it recedes from the Real Beloved. Those hearts are the remotest that are the lovers of mere forms. When the heart is far away from the Creator of life, tribulations surround it on all sides; it is submerged in the sea of grief! As a poet has rightly said:

The soul is entrapped in the net of love like a bird,
Until it dies it cannot find rest.[2]

(5) When love has gripped the heart of a lover, he loses his mental equilibrium; diabolic suggestions pester his mind; he often becomes mad and loses his reason. The noblest attribute of a human being is reason. A man is distinguished from animals by reason. When reason is lost there is no difference between a man and an animal. Though he is a man in form he is no better than an animal—even animals are saner than him.

Reason, lifelong, made its home in the lane of wisdom.
A billow surged out of the sea of love and demolished it.[3]

6. Love makes the lover lose his wits; affects both his physical and mental faculties. When heart is tainted the eyes, ears and tongue are all tainted; every blemish of the beloved appears to be a beauty and every vice a virtue. The tradition of the Prophet indicates that 'the love for anything whatsoever will make you blind and deaf,'[4] i.e., the eye is blind to the vices of the beloved, the ear is turned deaf to anything said against him. As regards the physical changes, the body falls a prey to diseases, becomes weak and emaciated, and obsessed by passion, the lover may sometimes lose his life.

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1. هرکجا سلطان عشق آمد نماند قوت بازوئے تقویٰ را عمل
2. شد بدام عشق مرغ روح قید تا نمیرد نگرد آرام را
3. عمرها در کوئے دانش خانه می ساخت عقل
موج زد دریائے عشق و خانه از بنیاد رفت
4. حبك الشی یعمی و یصم

The story goes that once a youth, who was emaciated and reduced almost to a skeleton, was brought before Ibn-e-'Abbās in the plain of 'Arfāt. Ibn-e-'Abbās asked: "Why was he in such a plight?" People replied "He was in love." Thereupon Ibn-e-'Abbās prayed to God that He may save him and one and all from such a dreadful love.

After explaining these disadvantages of sensual love, Ibn-e-Qaiyum says: "Love in itself is neither commendable nor contemptible. The advantages of love are relative. Immense love of a devotee for his Lord and Creator, and for His personal perfections, Beauty and Absolute benevolence, is wholly profitable and laudable. The excessive affection, or love, which a created being may have for another created being, however little it may be, is harmful and prohibited, because, the highest exultation, bliss of the heart and the delight of the soul are dependent on two matters:

1. Beauty and perfection of the beloved, due to which the lover has chosen him and preferred him to one and all.

2. The perfection, love and the lover's perference for union with the beloved rank over all other matters. Now, every wise man knows that the pleasure afforded by the attainment of the union with the beloved is in proportion to the strength of the love for the beloved, i.e., the stronger the love, the greater will be the pleasure of the lover. If the said pleasure is sought for self, it is despicable and if it is desired for a greater and more abiding pleasure and is also the cause of attaining the blissful life, it is worth while being the highest end of life. This pleasure is bliss of the life Hereafter and the blissful luxury of paradise. It has been confirmed by the Qur'ān:

"But the Herafter is better and more enduring."

(S. LXXXVII, 17)[1]

The Supreme Creator has created us so that we may attain this pleasure in the Eternal Home. As regards the world, all its pleasures will come to an end; their gratification is never without pain, or, in the terminology of psychology, it is never 'unmixed.' It is like a dream, a mirage. As a sufi poet has said:

Look at this sea, thou wilt find in it the rich and poor alike,
The pearl, too, like a drop, has an eye full of water here.[2]

1. و الآخرة خیر و ابقی (پ ۳۰ ع ۱۲)

2. دریں دریا نظر کن مفلس و منعم یکے بینی
گہرهم قطره آسا دیده دارد پرآب ایں جا

Again:

"Whomsoever I see in the world has some pain or other."[1]

How long will, then, the world last? Here, majority of people die in childhood, or, while they are young. It is a fact that the young die more than the old. Those who reach old age have no pleasure left, as due to infirmities and diseases of the old age they are deprived of the power of enjoying themselves. Consequently, a poet has warned us thus:

Do not fall in love with the clay and water of the world and be not proud:
For life is like a taper and the world like the place which is the passage of the wind.[2]

Now one may reflect also on the perpetual bliss of the Life Hereafter. The pleasure here is "better and more enduring." It is constant and eternal! It is a pleasure which no eye has seen, no ear has heard of, and nobody ever has imagined it.[3] To relinquish this perpetual pleasure in the eager desire to attain the evanescent and painful comfort is nothing but to barter eternal felicity for everlasting wretchedness. The Qur'ān has announced boldly:

"This life of the present is nothing but (temporary) convenience: it is the Hereafter that is the Home that will last" (S. XL.39)[4]

"Temporary convenience" serves some purpose. The world is a stepping-stone to the Hereafter; the abode is the Hereafter. This reveals that the joys of the world are a means of attaining the pleasures of the Hereafter. Consequently, the pleasures of the world which may assist us in attaining the joys of the Hereafter, and keep us away from the ephemeral and take us to the everlasting, are the means of attaining the Hereafter. The worldly pleasures which prevent us from attaining the pleasures of the Hereafter are decidedly contemptible. The same is applicable to the pleasure derived from animal love of forms which is prohibited and interdicted.

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1. بعالم هر کرا بینم بدل درد و غمے دارو
2. بآب وخـاك جهان دل مبند و غرّه مشو
   که عمر شمع وجهان چون گذر که باداست
3. اعددت لعبادی الصالحین ما لاعین رأت ولا اذن سمعت ولا خطر علی قلب بشر
   (For the pious the paradise provided is what no eye has seen, no ear has heard of, and no man ever conceived it in his mind. Holy Tradition: Bukhari).
4. انما هذه الحیوٰة الدنیا متاع وان الآخرة هی دار القرار (پ ۲۴ ع ۱۰)

This is the sum and substance of Imâm Ibn Qaiyum's observations on "love of forms." The love that is prompted merely by the form and complexion and which aims at deriving the pleasure of coition, apart from the love between the husband and the wife, is not love but sin; it is lasciviousness, prohibited, contemptible and not at all commendable. It is the occupation of the vainglorious who are captivated by the desires of carnal self and are the slaves of sensuality. They should be told:

> "The function of a hawk cannot be performed with the wing of a fly."[1]

The sufis agree with the above stated views of the 'ulemas on the first kind of Sensory, or earthly love, but, express the same thing in other words. They say that Sensory love, which is exclusive of real love, and in which there is a lack of apprehension of reality in phenomena covers the eye of the lover with a dense veil, because there is a trace of lasciviousness in it. The sufis call this kind of love "pure Nothing," for, according to their gnosis, all contingent beings are mere nonentities and God alone is Existent. As Shaykh Akbar has said: "The world has never smelt the smell of existence."[2] So the love of the world, or, of anything of the world, is like a thick veil, is total forgetfulness of God and a waste of time.' The sufis have prayed to God to save them from it:

> "We seek God's shelter from vain thoughts after God's knowledge and from blindness after God's vision."[3]

According to Abū Bakr Katânī "the Sufis lead their lives, outwardly in accordance with the sacred law of Sharia', but, inwardly they are entirely independent of everything except the beholding of God."[4] Hence, it is that Shaibân Bin 'Alī has said: "First guard thy heart from forgetfulness, thy self from carnal desires, and thy tongue from indecent talk. Thus, shalt thou attain detachment. Then whether thou hast relations with the world or not, both are the same to thee. Thy relations with the world cannot make thee oblivious of feeling the presence of God within and sensing the presence of God without, and remember that forgetfulness of God is death not life."

So much on the first kind of Love, viz., Sensory or animal love. I pass on to the second kind of love, viz., 'Spiritual Love.'

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1. شاهبازی نتوان کرد به بال مگسے
2. العالم ما شمت رائحة الوجود اصلا
3. نعوذ بالله من التفکر بعد التعرف و من الحجاب بعد التجلی
4. عبید الظاهر و احرار البواطن

Spiritual Love

Spiritual love means love which is stimulated by spiritual affinity between the lover and the beloved : it is often evoked by virtues of the beloved, i.e., on account of the beauty of composition, nobility of temperament, good manners and harmony in acts and deeds of the beloved. Contrary to this, animal love, as already stated, is stimulated by corporeal lust and the desire to get animal pleasure. In animal love, attachment is mainly due to the corporeal charms, colour, complexion and form of the beloved. Spiritual love is born out of elegance and grace of the self, whereas, animal love is due to the 'soul depraved.' Spiritual love evokes rapture, grief, lamentation, tender-heartedness and clarity of thought. It seems, as if the lover is in quest of some inward object, which is hidden from the five senses, due to which he severes his ties with the world and turns away from all, other than the beloved. In animal love, wickedness, impiety and the desire of wickedness are ever on the increase ; inclination turns from one lovely form to another and a constant struggle continues: Maulana 'Abdul Razzāq Kāshī says in Sharah-i- Manāzil- us-Sayrīn :

"Pious phenomenal love serves as a strong stimulus for creating real love, and refining the inmost self, for it converts all the woes into one woe, and puts an end to distraction of the mind; it gives rise to pleasure in the service of the Beloved; it lessens the grief and pain felt in obeying the commands of the Beloved. This love conflicts with the animal love, which is stimulated by the overpowering passion of lust. For, love is evoked in the form of suggestions, by thinking over the excellence and beauty of some forms. It is due to the lack of understanding, or stupidity of the self. It tries to attain the pleasure which accrues therefrom. The censure or praise which has been lavished on the love of forms in the poems of some sufis and thinkers relates to these very kinds of love, i.e., the first kind of love is laudable and the second is despicable and both are termed love of forms and earthly love."[1]

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1 العشق العفيف اقوى سبب فى تلطيف السر والا مداد العشق الحقيقى فانه يجعل الهموم هما واحدا و يقطع توزع الخاطر و تفرقه و تلذذ وخدمته المحبوب و تسهيل التعب و المشقة فى طاعة وامتثال امره بخلاف العشق المنبعث من غلبة سلطان الشهوة فانه وسواس ناش من تسلط الفكر فى امتحان شمائل بعض الصور وغباوة النفس بالسعى فى تحصيل لذاتها واسنى هذين النوعين هى مدح العشق الصورى و ذمه فى كلام بعض العرفاء و الحكماء (شرح منازل السائرين)

The eminent Sufis have regarded spiritual love as the most gracious of all things and the greatest blessing of God, for as stated already, this love softens the heart, sharpens the intellect and makes the lover aware of noble things. The following is a well-known saying of the Sufis:

> "The phenomenal is a bridge to the real."[1]

Real love is born out of the love of beautiful forms. The lover devotes his whole attention to the beloved: this attention evokes reflection, due to which he concentrates on the beauty and excellences of the beloved. This very thought leads him to the gnosis of the Being Who has adorned his beloved with inward excellence and outward beauty. When this gnosis is attained by the lover, he comes to know that whatever perfection, or beauty exists in the universe is due to the Beauty and Excellence of its Creator; it is personal to Him and for the universe it exists through Him alone. At this point the gnostic becomes a unitarian and comes to know that God is All-Embracing (al-wāse), that is, He is not limited to any one form, or manifestation. On the other hand, He is endowed with absolute beauty and while remaining in such a state, He is manifesting Himself in limited forms. This subtle point alone reveals the difference between the illusory and the real. In view of this very reality the gnostic of Rūm has said:

> *"Whether love be from this (earthly) side or from that (heavenly) side;*
> *In the end it leads us yonder."*[2]

In other words, whether love be of the phenomenal, or of the real, it ultimately leads us (i.e., the gnostic) to the love of God. Similarly, Jāmī has said:

> [3]*"Even from earthly love thy face avert not,*
> *Since to the real it may serve to raise thee,*
> *Ere A, B, C are rightly apprehended*
> *How canst thou scan the pages of Qur'ān?*

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1. المجاز قنطرة الحقيقة

2. عاشقی گر زیں سر وگر زاں سراست　　عاقبت مارا بداں سر رهبر است

3. متاب از عشق رو گرچه مجازیست　　که برآں حقیقت کارسازیست

بلوح اول با تا نخوانے　　بقرآں درس خواندن کے توانی

A sage (so heard I) unto whom a student
Came craving counsel on the course before him,
Said, 'If thy steps be strangers to love's path ways,
Depart, learn love, and then return before me,
For, shouldst thou fear to drink wine from Form's flagon
Then canst not drain the draught of the ideal.
But yet beware! Be not by form belated
Strive rather with all speed the bridge to traverse,
If to the bourne thou fain wouldst bear my baggage,
Upon the bridge let not thy footsteps linger."[1]

(Translated by Professor Browne)

Emerson sums up the meaning of all this where he says.

"Beholding in many souls the traits of the divine beauty, and separating in each soul that which is divine from the taint which it has contracted in the world, the lover ascends to the highest beauty, to the love and knowledge of the Divinity, by steps on this ladder of created souls."

(Quoted by Nicholson in his "Mystics of Islam,"
London, G. Bell and Sons Ltd., 1914, p. 110).

There is also another method of explaining how 'love of forms' leads to real love: A hero hands a wooden sword to his son to practise with it, and then to use a real sword in the battle. Similarly, spiritual love which is evoked in a man for another man is like a wooden sword and the same love becomes relevant to the Most Gracious when the lover's trials come to a successful end. In the beginning Zulaykhā was enamoured of Joseph for years. Ultimately, when her love for God was developed, she ignored Joseph. In the words of the poet:

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1. شنیدم شد مریدے پیش پیرے که باشد درسلوکش دستگیرے
بگفت ار پا نشد درعشقت از جاے برو عاشق شود انکه پیش من آے
که بے جام مئے صورت کشیدن نیاری جرعهٔ معنی چشیدن

The hero hands a wooden sword to his son,
Who masters fencing and uses it in the Crusade,
The love of a man with another is like a wooden sword,
When he passes through tribulation, this very love is developed for God,
In the beginning Zulaykhā loved Joseph for years,
In the end, her love was transferred to God and she ignored him.[1]

It is a common experience that, a refractory horse is first broken and immediately after the saddle is strapped on his back.

Apart from this intriguing explanation, if the whole matter is viewed through the truth-seeing eyes of the Sufis, there is, in my opinion, no difference between earthly love except a hypostatical distinction. All are submerged in the sea of reality and all are in love with the Real Beloved, or, to quote the words of the Sufis, "Love or affection, truly speaking, is the term for the inclination of the Absolute Beauty towards His own Beauty, either, in the unitive state (love of the whole as whole, as an Essence), or in the state of 'separation' (as a particular mode of the Essence). The fact that all are enamoured of the love of this Real Beloved has been beautifully expressed by a gnostic in the language of poetry, thus:

Every thing is illuminated by the beauty of Thy Face alone,
And every 'man of heart' is desirous of Thee only!
O Bestower of unique beauty, who bestoweth it on the deserving
All are really lovers of Thy Beauty only.[2]

---

1. غازی بدست پور خود شمشیر چوبیں می دهد
اوبداں استاد شود شمشیر گیرد در غزا
عشقے که بر انساں بود شمشیر چوبیں آں بود
آں عشق بر رحمن بود چوں آید اندر ابتلا
عشق زلیخا سالها بر یوسف آمد ابتدا
شد عشق او عشق خدا می کرد بر یوسف قفا

2. كل الجهات لحسن وجهك مشرق ولكل ذى قلب اليك تشوق
يا واهب الحسن البديع لاهله كل بحسنك فى الحقيقة تعشق

Imām Shaibānī says:

All beauty will, tomorrow, belong to Thy Face alone,
But today it is present in detail in the whole world.[1]

Some candid speaker frankly said :

Wheresoever thou likest make thy heart overburdened with love
Since one loveth only The First Beloved![2]

We can say that real love is dependent on earthly love, or love of 'forms,' and in truth Reality is manifesting itself in the phenomenal forms. The reason (as explained in detail in Chapter IV) is that, the first Epiphany of the Ultimate Reality is due to its desire to manifest itself in phenomenal forms, as is stated in the Tradition: "I desired to become known."[3] This, too, is evident that the Real Beautiful took full advantage of His beauty when He beheld his beauty and excellence in the mirror of manifestations. Therefore, the Absolute Being from its state of Abstract unity and the Absolute Unseen,[4] manifested itself in the mirror of 'ayān' (essences of things) and saw its beauty reflected in the different mirrors and every mirror reflected it in its own way and, thus, appeared the world of multiplicity :[5]

My Beloved is in possession of thousands of mirrors
When He turns His Face towards a mirror, the mirror comes to life.[6]

These diverse temporal pluralities do not cause multiplicity in the Dhat, or Essence of the Absolute. To understand it, one may reflect on the light of the sun, when it falls on the earth, it does not cause multiplicity to the extent of its own essence ; when it falls on glasses of different colours, it manifests itself in the form of the colour of every glass and, in reality, is free from all colours ; when it falls on unclean things, even then, it is free from all defects. Similarly, the forms of all phenomena are manifested by the light of God Almighty alone, though these forms may

1. كل الجمال غدا لوجهك مجملا لكنه فى العالمين مفصل
2. نقل فؤادك حيث شئت من الهوى ما الحب الا للحبيب الاول
3. فاحببت ان اعرف
4. In the terminology of Sufis it means the stage of Unity with which God alone is endowed.
5. By multiplicity the Sufis mean created beings.
6. صدهزار آئینه دارد شاهدمقصودمن روبهر آئینه کارد جان درو پیدا شود

be either mental or external, perfect or defective. The revelation of the Sufis that God alone is manifesting Himself in all the forms of the Created things, is supported by the traditions of the Prophet :

> "On the day of the Last Judgment God will manifest Himself before the Created beings in an ugly form and say unto them : 'I am your Lord.' All of them will say ; 'We ask shelter of Allah.' God will, then, manifest Himself according to their beliefs. They will then prostrate before Him."[1] Similarly, the Prophet said, "On the day of the Judgment God will manifest Himself in the form of imperfection, people will disregard Him. He will then manifest Himself in the form of Perfection, now people will prostrate before Him."[2]

The same thought is implied in the following couplet :

> *In love, there is no distinction between the tavern and the convent*
>
> *Everywhere there is a reflection of the Friend's face.*[3]

In the terminology of the Sufis 'convent' means the transcendent world and 'tavern' means the world of immanence. It means, whether it be transcendence or immanence, love of both is one and the same thing ; in both of them is found the reflection of the beauty of the Beloved only and love is concerned with the beauty of the Beloved alone.

By grasping this point thoroughly, we understand that the way to reality is through phenomenal objects. It is for this reason it is stated that the sign of the perfection of the 'gnosis' is that one should behold Real Beauty in phenomenal forms. Those who possess perfect knowledge of Divine Unity consider that person as perfect who beholds with the outward eye God's Absolute beauty in worldly sensuous forms, and in the same way he observes it with his inward eye in spiritual phenomena, or, in other words :

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1. ان الحق يتجلى يوم القيامة للخلق فى صورة منكرة فيقول انا ربكم الاعلى فيقولون نعوذ بالله منك فتجلى فى صورة عقائدهم فيسجدون له (ابو سعيد خدرى، متفق عليه)

2. وقال ايضا ان الحق يوم القيامة يتحول بصورة النقصان فينكرونها ثم يتحول بصورة الكمال فينقلونها (حديث طبرانى وحاكم)

3. در عشق خانقاه و خرابات فرق نيست
هر جا كه هست پرتو روىٔ حبيب هست

To understand the meaning of Manifestation more clearly see the Qur'ānic Sufism : Chapter IV.

"They intuit the Absolute Beauty with their inward eye as they perceive the formal limited beauty with their external eyes."[1]

There are two aspects of God's Beauty or Perfection ;

1. **Absoluteness :** This is the Essence, *per se*, of the Absolute Beauty. A gnostic beholds this beauty in the state of "passing away"[2] of the phenomenal self in the rapture of love.

2. **Determination** : It is the effulgence of this Beauty in the sensuous and spiritual manifestations

When the gnostic beholds beauty with his own eyes, he knows that, it is the Beauty of God, Who is manifesting Himself in the Created beings. One who is not a gnostic, and not gifted with this sight,' should avoid gazing at the lovely forms, otherwise, he will be caught in the seductive snares of the Evil One and will fall a victim to self and lust.[3] This is prohibited :

> 'Say to the believing men that they should lower their gaze and guard their medesty' (S. XXIV, 30)[4]

The above verse clearly insists on lowering the eyes in such cases.

It is necessary to presume that the great Ṣufis, such as Shaykh Aḥmad Ghazàlī, Shaykh Auḥad-ud-dīn Kirmānī and Shaykh Fakhrud-dīn 'Irâqī, who seemed to indulging in beholding the beauty of the sensuous forms, did really behold the Absolute Beauty of God in them and were not interested in the forms *per se.*

If other eminent Ṣufis have not approved of this procedure their object seems to be that the *Veiled* (Maḥjūb) should not make their procedure his *Vade-mecum*, neither should he conceive his state as theirs and should not, thus, be abased to the lowest possible position.

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1. يشاهدون بالبصيرة الجمال المطلق المعنوى كما يعاينون بالبصر الحسن المقيد الصورى

2. فنا فى الله

"Passing away :" In the terminology of Sufis this phrase means the annihilation of the being of the devotee, whether this state may be attained by recollection or apprehension of God or by another means. In this state the distinction between temporality and eternity disappears.

3. **Jāmi's Nafahāt-ul-uns (Urdu translation, pp. 627–628).**

4. قل للؤمنين يغضوا من ابصارهم و يحفظوا فروجهم (پ ۱۸ ع ۱۰)

It is related from Khwāja 'Ubaidullah Aḥrār in Rush-ḥāt[1] that he said:

"In their terminology, the eminent Shaykhs (May God sanctify their honoured spirits) have employed the words, "Shāhid wa muftūn bish Shāhid," i e., Beloved and those who are in love with the Beloved. Some people take the phrase literally and they think that by 'Beloved' is meant Beloved ot the phenomenal world and by 'those who are in love with the Beloved' is meant those who are in love with the manifestations of His beauty." He added: "This interpretation is contemptible, and there is an element of self in it, as a saint has said; 'suppose the self does not feel any pleasure in beholding the phenomenal beauty; even so there still remains the spiritual pleasure which cannot be denied. As it is indispensable for the devotee to emerge out of the sensuous pleasures which are veils of darkness, so also, it is necessary for him to discard the spiritual pleasures which are veils of light.'

In the opinion of the writer of this treatise, all these complications have arisen due to the literal interpretation of the words of these eminent Sufis. If they are truly understood there remains no doubt as to their exact meanings. To understand them rightly one may reflect on the rational principle which is unanimously conceded by one and all and which Sayyid Muḥammad Ja'far Maccī, successor of Shaykh Niẓām-ud-dīn Maḥbūb-e-Ilāhī, has beautifully presented in his work 'Baḥr-ul-Ma'nī:[2]

> "To make friends with any being merely as a means does not cause any harm to the perfection of the love of the Real Being. Majnūn was in love with Layla and he loved the dog, too, that prowled in the lane in which lived Layla. Really he did not love the dog, but his love for the dog was merely a means of loving Layla. Similarly, when once Majnūn repaired to Layla's home he began to circumambulate it. On seeing him thus engaged, people said to him, "why dost thou do this"? Majnūn said:
>
> *The love of any city hath not made my heart its abode,*
> *The love of her hath smitten my heart who liveth in the city.*
> *I circumambulate the walls of the City of Layla,*
> *And turn towards the owner of the city and the mistress of the house.*[3]

1. Translation of Rush-hat: Newal Kishūr Press, Lucknow, 1893, p. 212.
2. 'Bahr-ul-Ma'ni': By Sayyed Muhāmmad Nasir-ud-dīn Ja'far Mecci, printed at Ihteshāmia Press, Murādabād, 1307 A.H/1890 AD.
3. وما حب الديار شغفن قلبی ولکن حب من سکن الديار
اطوف على جدار ديار ليلی واقبل ذی الجدار وذ الديار

Another lover says :

In my faith is comprised the love of the city and its inhabitants

The truth is, the ways of the people differ in the matter of love with their beloved.[1]

One may reflect on another example: If a scholar holds pen, paper and ink dear, it cannot be said that he is not a lover of learning. The beloved, in itself, should be only one, but love for other things, which are related to the beloved, does not interfere with the love of the beloved, neither is harmful to his love. Similarly, he, who loves the Almighty God will, surely, hold the Prophet Muhammad dear, and will love his Shaykh also who leads him to the object desired. Now one may ponder also over the fact that, whatsoever is found in the universe is the handiwork of God alone. Anything that one may love, will be synonymous with loving His handicraft. So the culmination of the stage of the lover and love is that all love is with God alone. The phenomenal is out of the picture here. When the lover is friendly towards the act and handiwork of the Beloved, this friendship is not between him and the other than the Beloved, for all are the creatures of the Beloved and an outcome of His handiwork only. Therefore, to hold anything dear as a means will not be deemed 'partnership in love' and will not be considered a veil in the way to the Real Beloved. Here, the author of 'Bahr-ul-Mā'ni' says :

"Understand thoroughly there is nothing except Him,

Whether you be engaged in something, or, with something."[2]

"In remembrance of Thy face I am intoxicated by the scent of the flower ;

I do not befriend the flower, my only friend is thy scent alone."[3]

And he reveals the arcane secret :

"Do not be squint-eyed for the Named one is one alone.

Though we have devised many names for Him."[4]

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1. ومن مذهبی حبُّ الدیار واهلها — والناس فی ما یعشقون مذاهب

2. نیك فهم کنی که هیچ چیز جز او نیست — در هر چه باشی و با هر که باشی

3. در یاد روے تست که مستم ببوے گل — با گل مرا چه دوستیش هم ببوے تست

4. مباش احول مسمی جز یکے نیست — گر چه ما هر ده اسماء نهادیم

Now, you reflect a little on the meaning of 'the phenomenal': (**Majāz**) The word phenomenal expresses the connection of the heart with sensuous manifestations; love with the beauty of these sensuous manifestations is offering thanks for the boon conferred by God, for love is one of the greatest blessings of God and the bestowal of the blessing has been spoken of in tho Holy Qur'ān thus:

> "It is He Who has created you and has given you shape and made your shapes beautiful." (S. LXIV, 2, 3)[1]

This verse means that beauty is a great boon which God has bestowed on us. Proclamation of the bounty generally takes two forms:

1. A mean-natured man gives some thing to another and, due to his meanness, goes on relating before everyone that he has bestowed this bounty on such and such a person and expresses his pride and vanity on his generosity. Such a conception cannot be formed about the Almighty God.

2. A man is in possession of an excellent article and as a special favour gives it to somebody and speaks of his bounty. Two points are explained by his announcement: The first is; 'I have given this nice article to you, but you did not appreciate it, and did not hold it dear. You ought to be ashamed of yourself, and should thank me.' The second point, which we understand is that, 'it was a special gift which I have bestowed on you, others could not even dream of getting it.'

In speaking of this bounty the purpose of God seems to be that human beings are distinguished from all other creatures by being blessed with beautiful forms, therefore, they must bear in mind this excellence in their works and deeds; they should not abuse it and should abstain from all indecent acts. Another purpose which seems to be more likely is that, man should behold God in this beauty and apprehend His attribute of Creation. The reason is that, beholding the beautiful confirms our belief that God is Beautiful; beholding beauty creates His love in the heart; this love gives rise to gratefulness and gratefulness according to the verse: "If ye are grateful I will add more (favours unto you)" (S. XIV, 7) enhances love and fondness for Him. With whatever beautiful form the connexion may be, its beauty will be considered merely as an effect, out of the effects, of the Absolute Beauty; the heart will be inclined towards the Absolute Beauty alone, which is manifesting Itself in this form and the devotion to this limited beauty will be regarded as the devotion to a "symbol of God."

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1. هو الذی خلقکم . . . . . وصورکم فاحسن صورکم (پ ۲۸ ع ۱۰)

As the Qur'ân says[1]: "If anyone wish to magnify symbols of God it would come truly from the piety of their hearts" (S. XXII, 32)[2]

In this sense, love with beautiful forms is regarded as love with the Bestower of forms Himself, and this, according to the Ṣufis, is quite obvious.

In view of the above some gnostics have said: "Love of God with His created beings, in truth, returns to Him only,"[3] apparently, it seems as if the created beings love the created beings alone. Truly speaking, love, the lover and beloved are all one. Love of attributes emanates from the love of the Essence (Dhât) and both are co-relative. For this very reason saith God:

'They love God and God loves them.'[4]

It means they did not love God until He loved them. Therefore, their love for God was due to God's love for them: and the reason for this is that, God loved them from eternity without cause. When God brought them forth from the loins of Adam and when His love manifested itself in their hearts and attracted them towards His, some of them knew it and others did not. He who became aware of it and reached at Love's First Source, that is, did not stop at the manifestations of His Names and Attributes, is regarded as perfect in every way, as has been reported about the Prophet of Islam:

'His sight never swerved nor did it go wrong." (S. LIII, 17)[5]

He who knew this stage to the extent of the names, attributes, acts and effects and stopped there, ranks lower than the one mentioned above. In addition to these two stages, is the stage of the 'veiled ones,' who do not know their station in the manifestations of the outward and inward Names. This is not the stage of the gnostic who beholds God and His beauty in the phenomenal manifestations, that is, in the created beings. This has been hinted at by Shâh Tûrâb in the following couplet:

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1. لئن شكرتم لازيدنكم (پ ۱۳ ع ۱٤)
2. ومن يعظم شعائر الله فانها من تقوى القلوب (پ ۱۷ ع ۱۱)
3. ان محبة الله للخلق عائدة اليه حقيقة
4. يحبهم ويحبونه
5. ما زاغ البصر وما طغى (پ ۲۷ ع ٥)

My attention towards the lovely ones is not without a cause ;
I am beholding a different scene in their faces.[1]

Shaykh Akbar writes in 'Futūhāt-i-Meccia' :

"God has created the world on a firm and solid basis, as Imām Abū Hāmid Ghazālī has said: In the sphere of possibility there is nothing more novel then this contingent world. God announced that He created Adam in His form and that man is a comprehensive and composite world in himself. The knowledge of the world which God hath is none other than the knowledge of His Essence, for nothing exists save Him and His acts. Therefore, it is necessary that Adam should be in His form. So, when God manifested Himself in the 'ayn-thabita' (Essence) of the world this 'ayn' becomes His theatre (Mujla). Thus, the world is the beauty of God and He is the lover of His own beauty. Now, he who holds the world dear with this standpoint, loves the Beauty of God and His form of beauty only."[2] As a mystic poet has said :

The whole world is the theatre of my Beloved ;
Wheresoever my mind opened its eyes, beheld the same Beloved.[3]

In the introduction to the Commentary on "Nazm-us-Sulūk" Qushayrī writes:

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1. التفاتم سوئے خوبان نیست بے وجہے تراب
در رخ ایشان همی بینم تماشائے دگر

2. العالم خلقه الله فی غایة الاحکام والاتقان کما قال الامام ابو حامد الغزالی:
" لیس فی الامکان ابدع من هذا العالم ' فاخبر انه خلق آدم علی صورته والانسان مجموع العالم ولم یکن علمه بالعالم الاعلمه لنفسه اذ لم یکن فی الوجود الاهو وفعله ، فلابد ان یکون علی صورته فلما ظهر فی عینه کان مجلاه ، فما رای فیه الا جماله فاحب الجمال' فالعالم جمال الله فهوالجمیل المحب للجمال فمن احب العالم بهذا النظر فما احب الجمال الله وصورته جماله ـ "

3. عالم تمام جلوه که دلبر من است
هر جا که دل کشود نظر او دو چار شد

"Love is the heart's inclination to the considering of beauty attentively. It is stimulated by sight, or, observation, as has been narrated in the Tradition: 'God is Beautful and loves the beautiful.' The reason for it is that everything is attracted by its own kind. Thus, the attraction of the lover for his beloved is due to the beauty which is found in the beloved. Real beauty is an eternal attribute of God, which God beholds first in His own self. He then desired to behold it outwardly, so He created the world, which is like a mirror, in which He beheld His own Beauty. The following saying of the Prophet of Islam narrates God's revelation:

> 'I was a hidden treasure. I desired to be made known, so I created the world.'

Therefore, God alone has Real Beauty, and all those who are beautiful in the world are the manifestation of His Beauty alone. As God has created man beautiful and created the power of seeing (Baṣīr) in His form, so when a man beholds some beautiful person, the pupil of his eye turns towards him and heart's attention is attracted to him alone. Thus, it becomes clear that as God is the lover, the world too is a lover and nobody exists save GOD."[1] The Outward or the Inward, the First or the Last, It is God, God, God and God alone!"[2]

This shows that love is something pure and subtle; nothing can be compared with it. One of its attributes is that lovers become absolute and, absoluteness demands that they should not be limited to any object, that

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1. المحبة ميل الجميل الى الجمال بدلالة المشاهدة كما ورد: « ان الله جميل ويحب الجمال» وذلك لان كل شيء ينجذب الى حسنه واصله فانجذاب الى جمال المحبوب ليس لا الجمال فيه والجمال الحقيقي صفة ازلية الله سبحانه بمشاهدة فى ذاته اولا مشاهدة علمية فاراد ان يراه فى صفة مشاهدة عينية فخلق العالم كمرأة شاهد فيه عين جماله عيانا وقوله صلى الله عليه وسلم حكاية عن الله تعالى كنت كنزا مخفيا فاحببت ان اعرف فخلقت الخلق ، اشار الى هذا المعنى فالجمال الحقيقي هو الله تعالى وكل جميل فى الكون مظهر جماله ولما خلق الله الانسان على صورته جميلا وبصيرا فكلما شاهد جميلا انجذب اليه احداق بصيرته امتدنحوه اعناق سريرته فظهر من هذا ان كما ان الله عشق كذلك العالم ايضا ولا وجود لشى الا الله

2. ظاهر كه باطن اول كه آخر الله ، الله ، الله الله (مير)

is, should not stop with that object, alone. That is the reason why gnostics do not regard a lover as a sinner. A gnostic, from among the eminent Shaykhs, says: "It is a miracle of love that the lover is never blameworthy, and is not considered worthy of punishment for this sin, for his suffering is great and his offence involuntary; he is the object of mercy and deserves grace and forgiveness:"

The star of him is auspicious and of good augury
Whom the fire of love has consumed.
The wailing of the suffering lovers
Is the torch of fire which burns to ashes all sins.[1]

Really, there is no possibility of man reaching the truth, or, reality without love. Reality depends on the phenomenal. It is one of the self-evident truths that the knowledge of the Divine Decrees was impossible, unless, the apostles (Prophets) were sent. Through them only we became aware of these decrees and we embraced faith; and were given chance of saving ourselves and of getting admission to the Garden of Paradise. Similarly, phenomenal love alone guides us to real love and introduces us to reality. It is very difficult to reach real love without the aid of the phenomena.

Here, it is necessary to know that saints have often fallen in love with beautiful forms and have said:

Burden thy heart with love as thou likest,
For, in reality one loves the First Friend (God) alone.[2]

In the 177th chapter of his work, "Futūhāt" Shaykh Akbar writes:

Shaykh Rūz Bahan Bāqli fell in love with a woman in Mecca. He paid a visit to the Sufis in the Sanctorum and putting off his patched frock placed it before them, but after the state passed off he put it on again:

The lovers are sad or joyous for Him alone,
The same is the wages of work and remuneration for service.
If a lover cares for any other than the Beloved;
It cannot be called love, but, is only a frivolous venture.[3]

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1. هرکرا سوخت آتش عشقے طالعش سعد وفال فیروز است
ناله عاشقان محنت کش مشعل آتش گنه سوز است

2. نقل فوادك حيث شئت من الهوى ما الحب الا للحبيب الاول

3. عاشقان را شادمانی وغم اوست مزد کار واجرت خدمت هم اوست

In his memoirs, Shaykh Najm-ud-dīn Kubrā writes: "There is a village by the side of the river Nile in Egypt. I fell in love with a woman in that village. For several days this love affair continued. I almost gave up eating and drinking. I was so overpowered by the fervour of love that I exhaled fire from my breath. When fire would come out from my breath, a fire emanated from the heavens and faced my breath and both of them would unite between me and the sky. I could not understand the reason as to why should they meet until I knew that, there was a Beloved of mine in the heavens."[1]

Shaykh Fakhruddīn 'Irâqī has described this in the following verses:

[2]*"Chief of the lovers of the Face of God,*
Najmuddīn, who knew the secret of love
Said, 'in a village ashore the river Nile,
My eyes fell on a beautiful woman;
I was shot by the shaft of her love,
My inward and outward was filled with pang.
In pining for this beloved for days together,
I gave up eating and drinking.
When the spark of her love flared up into a flame
The flame of my sigh soared up the heavens
My breath was (as it were) a confined fire,
The feet of which were kissed by the Seven Hells.

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1. عشقت جارية بقرية على ساحل نيل بمصر فبقيت اياما لا اكل ولا اشرب الا ما شاء الله حتى كثرت نار العشق وكنت اتنفس نيرانا فكلما تنفست تمه ارا ينشى من السماء ذاء نفسي نار فيتقى نار ان ما بيني وبين السماء فما كنت ادرى اين يلتقيان فعلمت ان ذلك شاهدى فى السماء

2. قبلۀ عاشقان وجه الله — نجم دیں آں زسر عشق آگاه
گفت در قریه بساحل نیل — شدد وچارم زنے بوجه جمیل
تیر عشقش بسینه ام جا کرد — ظاهر و باطنم شده همه درد
روزها درهوائے آں خود کام — منقطع بودم از شراب وطعام
آتش عشق تازیانه کشید — شعلۀ آه من به چرخ رسید
نفسم بود آتش محبوس — که کند هفت دوزخش محبوس

The fire that emanated from my heart,
Rose up and joined another fire.
The second fire which proceeded from the heavens
Effaced the impression made by the other.
A crude and ignoramus has no reason to deny
The truth of the state of such a one perfect.[1]

A gnostic has stated the truth in the following couplet:

Every heart that is not inclined towards the Beloved
Has not received any share of its life.
The tavern-hunter who discovered the secret of existence
Is not even for a moment oblivious of love-making.[2]

Another lover states:

[3]*So long I am enjoying Thy ruby lips*[4]
The desire[5] *of love is ever aflame in my heart*
So long as the circle of Thy tresses is apparently a circle
There is a manacle encircling the neck of my life.

---

1. آتشے کز دلم کشیدے سر — التفاتش شدے بنار دگر
بودے آن آتش دگر بفلك — که کند نقش ما سوی راحك
نیست برحال این چنین کامل — وجه انکار ناقص و جاهل

2. هر دل که بـه سوے دلبرے مایل نیست
اورا زحیات بهرۂ حاصل نیست
رندے که خبر ز سر هستی دارد
هرگز نفسے ز عاشقی غافل نیست

3. تامن زلب لعل تو ذوقے دارم — پیوسته بدل آتش شوقے دارم
تار زلف توحلقه حلقه ظاهرشده است — درگردن جان خویش طوقے دارم

4. In the terminology of the Sufis "lips" here means the verses of the beloved and "ruby lips" imply the inner meaning of the beloved's speech.

5. In the terminology of Sufis (شوق) or ardour means Divine attraction which annihilates the ego of the devotee. It implies that the devotee's advance towards God with fervour and his being is cut off from all objects.

Najmuddīn Kubrā writes at another place:

"Once in a city in Arabia I fell in love with someone. I imposed my will-power (himmah) upon him. I caught hold of him and tied him to my being and prohibited him from seeing anyone except myself. But there was someone who watched him, so he could not speak frankly. He only hinted at his present state. I followed him and would speak to him in a like manner and he understood it. The affair reached its finale, until I became he and he became I and love purified our souls. One night his spirit visited me and rubbed its face on earth before me and said, 'O Shaykh, I ask shelter of thee, thou hast murdered me, so do justice to me.' I said, 'What do you want ?' He said, 'Allow me to kiss thy feet.' I allowed him. His spirit lifted its face after kissing my feet. I kissed the spirit until it felt pleased and satisfied and it embraced my heart."[1]

Since I have seen the path of love and found the way to tread,
My heart and life have set out on the path.
I desire for dry lips and wet eyes in the path of love
For these alone are the signs of the path which people tread.[2]

'Irāqi has versified the *'affaire du coeur'* of Shaykh Najmuddīn in the following lines:

[3]*O, Thou, whose mart is overflowing with lovers,*
One more learned than I is Thy customer.

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1. عشقت واحدا ببلاد العرب فسلطت عليه الهمة فاخذته وربطته ومنعته عن سوای الا انه كان عليه رقباء ـ فسكت عن صريح المقال وجعل يكلمنی بلسان الحال فاهمه واكلمه كذالك فی فهمه وانتهی الامر الی صوت انا هو وهو انا ووقع العشق الی محض صفاء الروح فجاءتنی روحه سمرا تمرغ وجهها فی التراب ويقول ايها الشيخ الامان الامان قتلتنی ادركنی فقلت ما ذا تريد؟ قالت ان تدعنی حتی اقبل قدميك فاذنت لها ففعلت ذلك ورفعت وجهها وقبلتها حتی استراحت واطمأنت الی صدری

2. تامن ره عشق ديدم وراه روان　　باشد دل وجان من دران راه روان
خواهم لب خشك وچشم تر در ره عشق　　زانرو كه بود نشانهٔ راه روان

3. اے ز عشاق گرم بازارت　　عالمے به ز من خريدارت

Who am I to claim Thy love?
What I am speaking is not idle talk.
One of the lovers of Thy beauty,
Was he, who was the star among the saints.
He was a helpmate of the Sharia' of the Prophet.
He was the companion of the heart and was close to God.
He was the star in the constellation of the pious;
Was the sun of the mysteries and their meanings
So exalted was he that travellers of the path trod his path,
And attained perfection through him.
A beloved suddenly robbed him
Of his heart from its high pedestal.
His bewitching beauty arrived with the forces of love
And destroyed his ease and peace of mind.
Said, 'O friends bring him to me,
My life is turned to him, go fetch his body!
He was asked what was the object he liked,
What was it which the beloved loved.
When he was thus queried, it was known
That he had fondness for playing chess.[1]

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1. من کیم تا زنم ز لاف تو عشق — اینست با دعوی این سخن بگزاف
یکی از عاشقان جمال ترا — بود انجم اکابر کبرا!
آن معین شریعت احمد — آن قرین دل و قریب احد
بود او برج انجم اخیار — آفتاب معانی و اسرار
آنقدر سالکان ره بردند — اقتباس کمال ازو کردند
بر بودش بتی چنان مقبل — از مقام عالی دل
حسن زیباش خیل عشق آورد — صبر و آرام او بغارت برد
کفت یاران برمن آریدش — هست جان سوی او تن آریدش
رو بپرسید تا چه دارد دوست — وان چه باشد که دوست عاشق اوست
در دلش چون ازو بپرسیدند — میل شطرنج باختن دیدند

The Shaykh sent for Chess-men and allowed time,
And played chess with him.
And overpowered him.
He took away entirely his fondness for playing chess,
Dispelled the love of chess from his mind;
Only a little game appealed to him.
He had him closeted with him for a few days,
And on the slate of his heart revealed the secret of love.
When he made him insensible by the fervour of purity
He forgot everything in love.
Love is the fire the flames of which
Consume the Veil of every non-eternal thing in the heart.
He only remains and nobody knows of it.
Love and the attribute of God is one,
The lover of the Beloved, his love and His beauty are all one.[1]

In the memoirs of Shaykh Fakhrud-dīn 'Irāqī it has been narrated in "Nafaḥāt-ul-uns:"

Mu'īn-ud-dīn Parvana, one of the Amirs of Rūm, was a disciple and follower of Shaykh 'Irāqī. He had a monastery built for the Shaykh and daily presented himself before him. One day he paid him a visit and brought with him money by way of offerings and with humble submission said; 'O Shaykh why do you not entrust me with some service for you and why do you not pay any attention to me.' The Shaykh laughed and said,

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شیخ شطرنج خواست وقت گزید   با حریف ظریف می بازید [1]
چونکه مغلوب کرد خیلش را   همگی جذب کرد میلش را
حب شطرنج از دلش بر بود   بازی چند بس نکوش نمود
چند روزے بخلوتش بنشاند   کاندران لوح سر عشق بخواند
چوں زذوق صفاش بیهش کرد   همه در عشق او فرامش کرد
هست عشق آتشے که شعلهٔ آن   سوزد از دل حجاب هر حدثان
چوں بسوزد هواے پیچاپیچ   او بماند جز نماند هیچ
عشق واوصاف کرد گاریکیست   عاشق وعشق وحسن یاریکیست

'O Amir, you cannot make me enamoured of you by your offerings, send some servant of yours to bring Ḥasan, the singer, to my place.' This singer Ḥasan was gifted with unique beauty; many people had fallen a victim to his love. When the Amīr heard of the desire of the Shaykh, he sent someone to call Ḥasan. When he was brought before the Shaykh, after the tumult and interruption by his lovers was over, the Shaykh accorded him welcome along with the Amīr and other great persons. When the Shaykh came closer to Ḥasan he greeted and embraced him, then he called for *sherbet* and offered it with his own hands to Ḥasan and his friends. After they drank it, he went along with him to the monastery. The party assembled, Ḥasan commenced singing. On that occasion the Shaykh recited an ode;

'Who knows what kind of equipment is the equipment of love,

The string of which has kept the nine heavens in rapid revolution.'[1]

After the songs were over Ḥasan took leave of the Shaykh and returned home.

It is said that one day Amīr Mu'īn-uddīn was going towards a playground. He saw Shaykh standing amidst the boys with a bat in his hand. The Amir said to Shaykh, "On which side shall we play"? "This side" was the Shaykh's response and he pointed the way with his hand. The Amīr left the place.

When Amīr Mu'inud-dīn passed away, the Shaykh left Rūm for Epyt. On reaching Egypt he met the Sultan of Egypt who became his follower and appointed him to the post of the Chief of the Shaykhs of Egypt. But, in spite of his position the Shaykh would loiter freely in the bazaars. One day he happened to pass through a bazaar of cobblers. His eyes fell on the son of a cobbler and he fell in love with him. He stood before him and wished him. He inquired of the cobbler whose son he was. The cobbler said: "He is my son." The Shaykh pointed at the youth's lips and said, 'Is it not cruelty that such lips and teeth should touch the hide of a donkey'? The cobbler said: ' we are poor folk, and it is our profession, if we do not bite the skins of donkeys with our teeth how can we earn our bread?" The Shaykh asked how much did the lad earn daily. The cobbler said, 'He earns four drachms.' The Shaykh said, 'Do not extract this work from him, I shall pay you eight drachms daily.' The Shaykh would daily go to the shop of the cobbler and sit there contently together

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1. ساز طرب عشق که داند که چه ساز است
کز زخمهٔ او نه فلك اندر تگ و تاز است

with his followers; would gaze at the youth, recite couplets and shed tears. His adversaries informed the Sultan of this. The Sultan asked: 'Does the Shaykh take the lad with him day or night?" They replied that he did not. Again he asked: 'Is he sometimes alone in the shop with him?' 'No' was the reply. The Sultan sent for pen, ink and paper and issued orders granting an increment of five dinars in the salary of the Shaykh. Next day, when the Shaykh saw the Sultan, the latter said, I have heard that the cobbler's son is in your good books. I have granted a little increment in your allowance; if it pleases you, you may take the lad into the monastery." The Shaykh said, "I must be obedient to him; he cannot be commanded to do anything."

A few days later the Shaykh decided to leave Egypt and go to Syria. The Sultan of Egypt wrote to the Chief of the Amīrs of Syria to receive the Shaykh along with all the, Ulema, Shaykhs and Officers of the State. Consequently, the Shaykh was accorded a warm reception. The son of the Chief of the Amīrs was very handsome. When the Shaykh happened to look at him involuntarily he placed his head on his feet. The youth also placed his head on the feet of the Shaykh. The Chief of the Amīrs also followed his son.[1]

In the same work, in the memoirs of Shaykh Auḥaduddīn Kirmānī it is narrated:

When the Shaykh used to fall in rapture on listening to songs sung in love of God, he would tear the tunics of fair youths and place his head on their breasts. When he arrived in Baghdād, the son of the Caliph, who was very handsome, said, "He is either an innovator, or an unbeliever. If he commits such an act in one of my parties I shall put an end to his life." In one of the parties, where songs were sung in love of God this youth was also present. The Shaykh sensed danger and addressing him recited the following quatrain:

It is easy for me to place my head at the point of the dagger,
And lose it after placing it on the feet of my friend.
Thou hast come to slay an unbeliever,
When such a one as thou art a hero it is lawful to be an unbeliever.[2]

1. Nafahāt-ul-ūns, Urdu translation, p. 639, 640.

2. سہل است مرا بر سر خنجر بودن — در پائے مراد دوست بے سر بودن
تو آمدۂ کہ کافرے را بکشی — غازی چو توی رواست کافر بودن

The son of the Caliph put his head on the feet of the Shaykh and became one of his followers.

Jāmī after relating the above incident, has commented that according to those who believed in the oneness of God, that individual is perfect who beholds the Absolute beauty of God in sensuous forms, but is not hand in glove with anyone of them. Inclination towards one particular form and intimacy with it, opens the doors of mischief, disappointment, tribulation and scandal. Hence, regarding holy persons who were wont to witnessing the beauty of sensuous forms, we should hold that they used to behold the Absolute beauty of God only.

Consequently, Auḥaduddīn Kirmānī, at the end of his Mathnawī, Miṣbaḥ-ul-Arwāḥ says :

As long as the hand is moving,

Its shadow, too, will be in motion.

When the shadow exists due to the hand,

It is, therefore, not a substantial thing.

It is folly to name that existence

Which does not exist by itself,

It does exist, but, the Absolute Being

To the wise is the Almighty God alone.

That which exists due to God

Is really non-existent but has a name.[1]

The Designer is in love with his own design,

[2]*Cheer yourself, no one can come in between.*

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1. تا جنبش دست هست مادام   سایه متحرك است نا کام
چون سایه ز دست یافت مایه   پس نیست خود اندر اصل سایه
چیزے که وجود او بخود نیست   هستیش نام نهادن از خرد نیست
هست است ولیك هست مطلق   نزدیك حکیم نیست جز حق
هستی که بحق توام در او   او نیست ولیك نام دارد

2. بر نقش خود است فتنه نقاش   کس نیست درین میان توخوش باش

: *In truth He Himself said and Himself heard*
The face He Himself showed, beheld it Himself
So rest assured that by God,
The real existent is none save God.[1]

Jāmī in one of his works has quoted from 'Risala-i-Iqbālia' that Shaykh Rukn-ud-dīn 'Alā-ud-dowla has said: "One day when the Caravan was in Mina, one of the followers of Shaykh Shahābuddīn Sūharwardī was also there, we went to meet him. We said, 'it is reported that Shaykh used to call Auhad-ud-dīn Kirmānī an innovator and would not allow anybody to approach him, is it true?' He said: "Yes, it is true." One day I was seated in the company of the Shaykh, somebody talked of Shaykh Auḥad-ud-dīn Kirmānī. He said, 'Do not mention his name in my presence; he is an innovator.' On the next day, too, I was present in his company. Someone said to him; 'Shaykh Auḥad-ud-dīn on hearing your verdict said:'Though he has called me an innovator, I feel proud that the Shaykh uttered my name and he recited the following couplet:

I did not take offence at your speaking ill of me;
Contrariwise, I am pleased that atleast you thought of me.[3]

On hearing this Shaykh Suharwardī praised him for his good manners. It is likely that by calling Kirmānī an innovator, Shaykh Suharwardī meant that in beholding the Reality he employed the phenomenal forms as his media and witnessed the Absolute Beauty in the forms of contingent things. Shaykh Shams-ud-dīn Ṭabrezī once asked him: 'What are you engaged in?" 'I am looking at the Moon in a plate full of water'[4] was the reply. He said; 'If there was nothing wrong with your head you would have seen her in the heavens.' Maulanā Jalāl-ud-dīn Rūmī was once reported that Auḥad-ud-dīn was a lover of phenomenal beauty but was pious. The Maulanā said: 'I wish he has reached real love through phenomenal love.'[5]

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1. خود گفت حقیقت وخود شنید   وان روے کہ خود نمود خود دید
پس باد یقین کہ نیست واللہ   موجود حقیقی سوے اللہ

2. Nafahāt-ul-uns (Urdu translation) p. 627–628.

3. ما ساءنی ذکرک بمساءة   بل سرنی انی خطرت ببالك

4. ماه را در طشت آب می بینم

5. کاش کردے و گزشتے

The following quatrain of Shaykh Kirmani explains his 'path':

I behold the form with my outward eyes,
For form is indicative of Reality.
This world is the form and we
Cannot see the meaning except in form.[1]

That is, the attribute of Divine Beauty is manifested in form only, hence it is necessary to behold the form; as a gnostic had said:

"The meaning by itself is not clear,
It is not to be gleaned from a dead form.
When form is the rising place of Beauty
Necessarily, I behold the form.[2]

Jāmī has narrated some of his affairs of the heart in his work, 'Bahār-is-tān-e-Jāmī.' Otherwise also there are innumerable tales and stories of this kind. Whoever is interested may refer to them.

Shah Turāb used to say: 'In the hearts of these great persons love arose from the inward emotions and from excessive Divine Mercy and, not from diabolical suggestions of carnal self. Their object was to have pangs of love, it was not the pursuit of pleasure and enjoyment.

My object in loving Thee is to be afflicted with the pang of love
Else, innumerable are the ways of deriving pleasure under the sky.[3]

Persons who are the victims of carnal desires and want to satisfy them from the objects of sexual pleasures and still call carnal pleasure as spiritual overflowings are entirely out of grace in the creed of love and love-making.

[4]*Had love not been the perfection of man's self,*
Love might have lost its fame in the world.

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1. زاں می نگرم بچشم سر در صورت   زیرا که ز معنی است اثر در صورت
این عالم صورتست وما در صوریم   معنی نتوان دید مگر در صورت

2. معنی نه خویش آشکارا است   در مرده صورت نظارا است
چون مطلع حسن است صورت   بربت بکنم نظر ضرورت

3. غرض عشق توام چاشنی دردوغم است   ورنه زیرفلك اسباب تنعم چه کم است

4. عشق ار نه کمال نفس آدم بودے   آوازه عشق از جہاں کم بودے

Those who do not stand the test of love thoroughly,
Cannot have a place in the sanctum of love.[1]

The sign of true love is smouldering in the fire of love and abstaining from carnal pleasures. This sense has been conveyed beautifully by a poet thus:

The Beloved who is enamoured of me,
Said to me: 'thou deservest not to be my lover.'
Thy object is union with me, Yea, thou.
Art the lover of thy object not of me.[2]

True lovers sever connections with all things and their only desire is to serve the beloved. I have presented earlier the quatrain of Jāmī which aptly expresses the same sense:

The urge of my life is to serve Thee only
For the God-conscious a moment without Thee is verily a sin!
Everyone asks of Thee what his heart desires,
What Jāmī, however, asks of Thee is nothing but Thou alone.[3]

It is an undoubted fact that the stimulus of such love is the attraction of the Divine Consciousness and, this longing arises from the Eternal Beloved only. As Rūmī proclaims that the soul's love of God is God's love of the soul, and that, in loving the soul, God loves Himself, for He draws him to Himself who in his essence is divine. If this love is related to beautiful phenomenal forms in the outward world and, it does not cause any blemish in the lover, it is superior to thousands of acts of austerities and self-mortifications; for annihilation is one of the requisites of love whether it is achieved by love with the Real, or, phenomenal. Love is excessive affection and concentrates the mind on one object. It is a peculiar quality of mind that one is dyed in the colour of the selfsame object to which one devotes one's whole attention and on which one concentrates one's love. For this very reason, the path of love, though it may be for

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1. قومے که نیامدند در عشق تمام کئے شاید شان در حرم عشق مقام

2. معشوقه که شد زکا مہا عاشق من گفتا که نهٔ بعاشقی لائق من
وصل است ز من کام تو آرے هستی تو عاشق کام خویش نے عاشق من

3. از زندگیم بندگی توست هوس بر زنده دلاں بے تو حرام است نفس
خواهد ز تو مقصود دل خود همه کس جامی از تو همی ترا خواهد و بس

worldly ephemeral affairs, has been regarded as preferable, but, on the condition that, the lover should not become a slave of the world but, should look beyond it, as Rūmī had said on one occasion : 'I wish he had reached real love through the phenomenal love.'

As I have explained above, love is necessary for a devotee of God, because it is a strong stimulus for attaining the proximity of the Almighty God. That is why it has been said: "No Shaykh can be more perfect than love for taking one to the Divine Court of God."[1]

I asked the physician to send me some remedy,
Thinking, perhaps I may recover from my malady.
He said, 'the physician of the hearts of lovers is God alone,
But the love of the beloved can secure the love of God.[2]

Keeping in view these realities and subtle points you may read the following poem of a 'lover':

I have beheld Thy beauty in the beauty of the lovely ones,
And I have heard of it from Muhammad, the Prophet,
That every beautiful is beautiful by the beauty of God.
Such a secret was not revealed to me by any one.
I have chosen beauty because
Lovers fall in love with the beauty of the beloveds.
When I beheld the black eye with my eye,
Dost thou not see it become effulgent?[3]

لا شیخ ابلغ من العشق

کفتم طبیب را که مرا داروئے فرست
باشد کزان طریق بدرمان توان رسید
گفتا طبیب درد دل عاشقان خداست
خاصه ولیك از غم جانان بجان رسید

3. حسن تو در حسن خوبان دیده ام — این حدیث از مصطفے بشنیده ام
کل جمیل من جمال الله گفت — این چنین رمز از کسے نشنیده ام
عاشقان بر حسن خوبان عاشق اند — زان سبب من حسن را بگزیده ام
دیدهٔ اسود تا بدیدم من به عین — می نه بینے گشت روشن دیده ام

O the light of my eyes! thou art the pupil of my eye!
In thyself alone have I seen hidden the light of God.
Since I was enamoured of my beloved
I have been severed from all my kith and kin.
That Beloved offered me a cup of wine with His hand,
I drained it as I would honey and sugar.
As the Ḥajis circumambulate Ka'ba,
For years I have circumambulated Him.
The Shaykh-lover said with certainty of sight,
'I have seen Thy beauty in the lovely ones.'[6]

دیدهٔ دیدم توی ای هوشمند　در تو دیدم نور حق پوشیده ام
آشنا گشتم چو با محبوب خویش　از همه خویشان خود ببریده ام
جرعهٔ از دست خود داد آن نگار　چون شکر چون شهد خوش نوشیده ام
گرد کعبه چون طواف حاجیان　سالها بر گرد او گردیده ام
شیخ عاشق گفت از عین الیقین　حسن تو در حسن خوبان دیده ام

CHAPTER VI

FRUITS OF LOVE

I PROPOSE to present here (in the last chapter of this work) the Divine Fruits which grow from essential nature of Love. But before doing this it is necessary to mention a few reactions which love creates and which have been disclosed by those who have gone through this furnace.

One of the surest reactions is that the lover becomes austere...he has no interest in his food, friends or society. He cannot give up contemplation. He is immersed in the thought of the beloved. The more is his soul thus purified the deeper he plunges into love and is overpowered by it.

Another reaction is that the lover is drawn towards lilting notes, sweet songs, harmonious melodies, desire-exciting tales and verses. Khawja Band-e-Nawāz cites the following saying of his perfect Pīr Khawja Nasīr-ud-dīn of Delhi: "That which is attributed with beauty has a close connection with the Sublime World ('alum-i-'ulwī), and the human spirit, too, belongs to the same realm When it listens to dulcet song or beholds the beauty of some lovely phenomenal form, it recollects its motherland and grows somewhat restless. Just as when a man who is going on a journey experiences strange feelings in his heart when he receives a letter from his native-land en route to destination. The same is true of the spirit also. If, on such an occasion, one engages his mind in contemplating the presence of God, outwardly and inwardly, or, in silent remembrance of God, his soul feels elated and soars to higher domains of spirituality. Consequently, when Shaykh Farīd would listen to sama' (audition) he would engage himself in contemplation of God, or, in silent remembrance of Him. Truly speaking, this alone is lawful sama,' (audition) and it is one of the strong stimuli of evoking Divine love."[1]

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1. Khātima: (Urdu translation, p. 126)
"Pythagoras and Plato are responsible for another theory, to which the Sufi poets frequently allude, that music awakens in the soul a memory of celestial harmonies heard in the state of pre-existence, before the soul was separated from God. Thus Jalāluddīn Rūmī,

"The song of the Spheres in their revolutions
Is what men sing with lute and voice.
As we all are members of Adam,
We have heard these melodies in Paradise,

Yet another reaction of love is to make the lover abstain from those habits which cause impurity in spirit, such as sleeping too much, habitually eating rich food and all such things as are not hidden from experienced souls.

Effects of Love

There are a number of signs or effects of love. I will mention here some of them :

1. Ardent love demands the tearing of human veils with which the soul is covered and the swift flight of the spirit to its source ! Conformity to any particular law is not in accordance with its nature, whether it be the law of self-culture or law of Shari'a. Further, it does not seek the pleasure of anybody, whether it be of the Beloved, or, of anyone else than the Beloved, neither does it bear the burden of submission to anybody, whether it be the submission to the Beloved or to His other.

This statement, on no account, implies that the possessors of love and *wajd* (ecstasy) are not bound by the law of Shari'a, or that they do not seek the conform to the diverse requirements of self-culture, or that they do not good pleasure of their Lord. No, this is not what is meant. It means only that love, by itself, does not require these things. It merely requires that the men of mystic experience should be totally effaced and lost in beholding the Beauty of the Lord, and His Majesty, and nothing more. Any method by which such a state can be attained does not, in its essential nature, admit of any particular procedure. If a man of mystic experience thinks that he can gain his end by listening to instrumental music, or, by falling a prey to phenomenal love, or, by engaging himself in contemplation of the "Intermediary Stage" (Al-Barzakh)[1], or, keeping his time free of set forms of litanies, or, prayers, he is, with sincerity of purpose, attracted to these things, even though he may be a scrupulous observer of what has

Though earth and water have cast their veil upon us,
We retain faint reminiscences of these heavenly songs;
But while we are thus shrouded by gross earthly veils,
How can the tones of the dancing spheres reach us?"

(E.H. Whin-field, abridged translation of the Mathnawi, p. 182, quoted by Dr. Nicholson, in his Mystics of Islam, p. 64).

1. By "Shaghl-i-Burzakh" (شغل برزخ) the sufis imply the contemplation of the similitudinary forms, which according to their experience, is very effective in purifying the heart and dispelling diabolic suggestions from the mind. Mujaddad Alf-i-thani, too, to attain this object has emphasised this contemplation. Vide his *Letters* (*Muktubat*).

been made lawful and unlawful by Shari'a and, may not like to disclose his thoughts, and, would rather try to conceal them.

2. Detachment of the soul from all desires and affections:

Another demand of this love is detachment of the soul from all desires and affections, that is, severing of the worldly relations from all except the Beloved, renouncing of all occupations, feeling loath to organizing various affairs of the world, e.g., not finding himself equal to look after his family or deal with people; lacking the grit to be a leader, or *imam* and feeling unable to render the kinsmen their dues. This is the reason why the lovers have a hatred for marriage which is the source of all worldly entanglements and encumbrances.

3. Negligence in the pursuit of mundane knowledge and non-fulfilment of routine of religious observances. Knowledge of observance of routine systematizes and organizes disordered affairs, but the lover cannot afford to be engaged in these matters as he is fully occupied otherwise.

4. Failure to understand the relation between the letter of the Law of Shari'a and the spirit thereof, i.e., its outward and inward aspects.

This brief statement requires explanation. As already stated, there are two aspects of Shari'a : The letter of the spirit, the inward and the outward aspects. The spirit is the relation of the heart with the Almighty God; this relation is of different stages and every one of them is termed a 'state.' The letter or the outward aspect of Shari'a is to obey its commands and abstain from things prohibited. Between the letter of the law and spirit thereof, there is a subtle relation. The observance of the laws of Shari'a that is the worship of God by the person, who discovers this relation by intuition and taste is the purest and best, as in his case, 'state' and 'act' go together. It may be noted that if a person acts in accordance with the letter of Shari'a only he becomes a pure formalist, a man of dry austerity. And if he acts in accordance with the spirit only and disregards its outward aspects, rank heresy will find its way in his beliefs. However, as understanding of this relation between the letter and the spirit of Shari'a is synonymous with bringing the multiplicity of acts under the unity of experience and unity of existence, a man submerged in love does not find himself free to function.

Shah Ismā'īl Shahīd has discussed this point in detail in his work 'Ṣiraṭ-e-Mustaqīm.' Drawing upon this epoch-making work I have presented in the above paragraphs a summary of his opinions. This book may be referred to for further details.[1]

1. Sirāt-e-Mustaqim, pp. 12, 13.

The Fruits of Love

When words cannot describe the fruits of this world-consuming love of the Lord, how would it be possible to express the feelings evoked by it in conceptual language? They can be known by intuition or taste alone. However, the pen-picture drawn by ardent lovers has been presented by Shah Ismā'il Shahīd, somewhat as follows:

1. When the haze of the visible world and the world of similitudes clears up due to the heat and intense fervour of the state of love and by the attractive force of Divine Effulgence, the veils of light and darkness are torn asunder, the Divine promise made in

> "Those who strive in our (cause), we will certainly guide them to our path (S. XXIX, 60)[1]

and "Then you remember Me; I will remember you" (S. II, 152)[2]

is fulfilled and, the Beauty of the Eternal, the Absolute, is beheld with the inward eye and the meaning of Personal Proximity conveyed in the following esotoric Traditions:

> I am with the thought of my servant[3]
>
> I am with him when he remembers Me[4]
>
> Remember thou God, thou shalt find Him before thee.[5]

and that which is interpreted as "Union"[6] becomes manifest. The hardships, grief and anxiety suffered during disappointment and separation are turned to joy and jubilation; the boon of loving converse with God is conferred on the lover, love takes the place of worry and affection replaces anxiety.

After speaking of purifying the self and cleansing of the heart, Shaykh Bahāuddīn Ibrāhīm 'Aṭa-ullah Anṣārī, in his treatise, says:

---

1. و الذين جاهدوا فينا لنهدينهم سبلنا (پ ۲۱ ع ۲)
2. فاذكروني اذكركم (پ ۲ ع ۲)
3. انا عند ظن عبدی
4. انا معه اذا ذكرنی
5. احفظ الله تجده تجاهك
6. In the terminology of Sufis Wiṣāl (وصال) (union) means that the devotee should be separated from his being and his identity and individuality (which is the cause of distinction between God and the created beings) should be united with the Divine consciousness.

'Now the spirit is enlightened, and after this sublime stage the rank of "vice-gerency" (Khilafat) is attained, as a saint has said:

'When the sufi is cleansed from the rust of lust and of nature, his heart is purified and his spirit emerges out of all mundane relations, in the love of God, his affair rests at the disposal of the Almighty. The sufi can do anything he likes by the command of God.'[1]

'In this state whatever the sufi does he does it by the Command of God; whatever he says, he says it by God's Command; and whatever he sees he sees by His Command. This state has been termed 'Ittiṣāf',[2] (viz., the state of being adorned with the attributes of God); for, all the great sufis have regarded Unity (Ittiḥād) and incarnation (ḥulūl) as false.'

When iron is put into fire it assumes the attribute of fire; it is even called fire; it comes to have the same properties as fire has. It can burn other things. Sometimes the sufi is taken out of human nature and is transported to the "world of dominion" ('alam ul malakūt). Sometimes it so happens that the inward (bāṭin) of the sufi lies with the "world of dominion" and his outward (zāhir) remains in the external world ('alam ul mūlk). The following saying of the Prophet of Islam refers to it:

'Live with God's creatures and God. Live thus with the former outwardly, and with the latter inwardly, that the creatures may not keep thee away from God and God may not keep thee away from His creatures.'[3]

---

1. الصوفی اذا انسلخ من قشر البشریة و الظلمة و صفت قلبه و خلت ، فامره بید ذالك ای امر الله ، یفعل الصوفی کیف یشاء باذنه

2. In the terminology of sufis (اتصاف) implies that the 'abd' is adorned with the Essence and Attribute of God. It is a well-known doctrine of the sufis that, truly speaking, the essence and attributes are for God alone and, the essence and attributes of *'abd* are merely suppositional and figurative and, the essence and attributes of the 'abd are the shadow, or, reflection of the Essence and Attributes of God. 'Incarnation' and 'unity' are well-known problems of the sufis. Incarnation implies the entering of one thing into another, just as the filling of water in a goblet. Unity means the joining of one thing with another, just as the mixing of milk in water. This relation is not found between the Essence of God and the essence of *'abd*. The Essence of God neither enters the essence of the *'abd* nor, is united with it. If someone holds it, it is infidelity; for, the uniting of two species together is unity and incarnation. According to the belief of the sufis God and the *'abd* are not two separate species as the *'abd* does not exist, God alone exists.

3. کن مع الخلق و الحق بالظاهر مع الخلق و بالباطن مع الحق بحیث لا یشغلك الخلق عن الحق و الحق عن الخلق

This is the stage of "Iqtidā" (leadership) and the rank of 'saint-ship'[1] (wilāyat) and vice-gerency (Mashīkhat) cannot be conceived at any other stage except at this, as has been said:

'He is a Shaykh who is present with God and aloof from His creatures.'[2]

The rank of "vice-gerency" is superior to that of "saint-ship," for the reason that

"The stage of saint-ship means that one should be dead to one's self entirely and should be lost in God wholly and should pass into Him and become one in spirit with Him and should be manifested with the Divine Name and Divine attributes. Vice-gerency, however, implies controlling the 'world of dominion' and the external world by Divine Command."[3]

Shah Ismā'īl Shahīd elaborates the above brief statement thus:

"When a piece of iron is placed in fire and the flames of fire leaping on every side of it surround it and the fine particles of fire enter into the substance of the iron piece, make its form and colour like their own and permeate heat, which is the property of fire, in the piece of iron, it is then regarded as a fire ember. But the reason for this is not that the essence (or Dhāt) of the iron-piece changed into the essence of fire, for, this is clearly and obviously false. On the contrary this piece of iron is in reality iron only, but, due to the great numbers of the flames of fire, its nature concealed itself along with its properties and effects; the same effects and properties began to emanate from it which flow from fire. Even this, strictly speaking, will not be right; what should be said is this that these effects are now emanating from the fire alone, which is surrounding the iron-piece. But since the fire has made this iron-piece its mount and has regarded it as its throne of kingdom, its effects and properties can be related with the iron-piece. Consequently the verses:

"I did it not of my own accord" (S. XVIII, 82)[4]

---

1. In the terminology of the sufis by "saint-ship" is implied God's proximity and the passing away of the ego of the devotee and subsisting with God until God takes him to the extreme limit of proximity and composure.

2. الشيخ هو الكائن و البائن

3. لان مقام الولاية هو الفنا فى الله و البقا بالله والظهور باسم الله و صفاته و المشيخة هو التصرف فى عالم الملك و الملكوت باذن الله

4. و ما فعلته عن امرى (پ ۱۰ ع ۱)

"So thy Lord desired" (*Ibid.*)[1]

point to the same state.

In brief, had this iron-piece been gifted with the power of speech, it would have with a hundred tongues vociferously announced its identification with the very essence of fire, forgetting its reality for a while, while it might have cried out, ' I am a ember of the blazing fire; I am that alone on which depend the works of blacksmiths, cooks and all artisans and all technicians.' Similarly, when the billows of Divine attraction drive the perfect self of the devotee into the unfathomable depth of the ocean of Unity,[2] he cries out involuntarily :[3]

'I am God' (Ana'l Ḥaqq)[4]

'Within my vesture is naught but God'[5]

'Glory to me, how sublime is my majesty'[6]

'I am the Sole Actor in the world'[7]

"The holy Tradition :

" I am an ear to him with which he hears, am an eye with which he sees, am a hand by which he grasps" (Bukhārī) "I am a heart with which he understands and am a tongue with which he talks" (Mishkāt)[8] describes the same state.

---

1. اراد ربك (پ ١٦ ع ١)

2. In the terminology of the sufis 'Abstract Unity' (Ahadiyyat) is the stage of Essence (Dhāt) where, even the aspects of attributes, names and determinations are disregarded.

3. The saying : "I am the Pen, I am the Preserved Tablet, I am the Throne, I am the Footstool and I am the Heavens and the Earth" is ascribed to Hadrat 'Ali.

انا القلم انا اللوح المحفوظ و انا العرش و انا الكرسی و انا السموات و الارض

4. انا الحق

5. ليس فی جبتی سوی الله

6. سبحانی ما اعظم شانی

7. انا الفاعل فی هذا العالم

8. كنت سمعه الذی يسمع به و بصره الذی يبصر به و يده التی يبطش بها و رجله التی يمشی بها (رواه البخاری) و فواده الذی يعقل به و لسانه الذی يتكلم به (شرح مشكوٰة)

"The Tradition:

"Said God through the tongue of His Prophet,

'God listened to the praise of him who praised.' "[1]

"And the Tradition:

'God commandeth whatever He likes through the tongue of His Prophet.'[2]

refers to the same thing."

This is a subtle point and a delicate problem and requires deep reflection and contemplation.

As Ghazalī has said:

I can say nothing else save this,

As it is an arcane secret and the speaking tongue is tied here.[3]

At this stage Shah 'Ismā'il Shahīd addressing those who deny the truth says:

"Do not feel surprised at this matter and do not deny it, because when from the Sacred Valley of Ṭūwa was heard the voice:

"Verily, I am God, the Cherisher of all the worlds,[4]

Verily, I am God, there is no God, but, I."[5]

"Is it then surprising that, the perfect self which is the noblest of all creation and a specimen of the Essence of God, should involuntarily exclaim, 'I am God'." As Shabistary said:

The saying, 'I am God' was lawful for the bush

Why is it unlawful in the mouth of a good man?[6]

---

1. قال الله على لسان نبيه : سمع الله لمن حمده

2. يقضى الله على لسان نبيه ماشاء

3. و وراء ذلك فلا اقول لانه سرلسان النطق عنه اخرس

4. انى انا الله رب العالمين (پ ع)

5. اننى انا الله لا اله الا انا (پ ١٦ ع ١٠)

6. روا باشد انا الله از درختے چرا نبود روا از نيك بختے

Every man who as a veil is empty of self
Re-echoes within him the cry, "I am God"
He takes the eternal side, "other" perishes
Travelling, travel, and traveller all become one.[1]

2. As a necessary corollary of this stage proceed extraordinary thaumaturgic gifts and miracles and powerful influences; prayers are answered and tribulations and afflictions are dispelled. The following Tradition expounds the same meaning:

"If he asks it of me I shall verily give it to him; if he asks shelter of me I shall verily give shelter to him"[2]

3. It is also one of the requisites of this stage that tribulations and afflictions are inflicted on the evil-thinking enemies of such a man of mystic state or the favourite of God.

Consequently, the holy Tradition:

"I challenge him to war who became the foe of my friend."[3]

informs us of the same thing.

4. When the seeker receives any unseen spiritual illumination from behind the veil, or experiences a fresh mystical state, his perception is highly extended due to which all the contingent, created and determined beings of the phenomenal world are effaced in the Effulgence of the Transcendent Being and appear to be annihilated. The same relation which first manifested itself between the self of the seeker and the Essence of God is now manifested in everything which is being manifested in the external world. The seeker beholds that God in His own immutable state, Attribute and Being is manifesting Himself through the attribute of light in the forms of phenomenal objects which in reality are but reflected entities expressing outwardly the essences which subsist in the knowledge of God, and the meaning of the holy verse:

"He is the First and the Last and the Outward
and the Inward and the Knower of all things."[4]

---

1. هرآن کوخالی از خود چون خلا شد انا الحق اندرو صوت و صدا شد
شود با وجه باقی غیر هالك یکے گرد د سلوك و سیر و سالك

2. لئن سالنی لاعطینه و لئن استعاذنی لا عیذنه

3. من عادی لی ولیاً فقد آذنته با لحرب

4. هو الاول و الآخر و الظاهر و الباطن و هو بکل شیء علیم (پ ۲۷ ع ۱۷)

and the Tradition:

> "If you let the rope descend to the lowest depth of the earth even there will it assuredly touch God"[1]

become clear.

How beautiful is the effect of ardent love and how wonderful is the attraction of the illumination of knowledge by which a clod of earth, on arriving at this holy and sacred stage, becomes highly talented and this worthless clay attains a high station in the proximity of the Lord. On this occasion, the gnostic of Rūm has expressed his sentiments thus:

Through love the earthly body soared to the skies.
The mountain began to dance and became nimble
Love inspired Mount Sinai, O lover,
Sinai was made drunken and Moses fell in a swoon.[2]

In other words, such is the attraction of love that it takes the earthly body to the skies, as our holy Prophet ascended to the heavens on the night of the Ascension, and the same was the case with the prophets Jesus Christ and Idrīs. It was only love which made Mount Sinai dance and it became nimble to receive the effulgence of God. When Mount Sinai began to dance due to love and, it is obvious that, the body moves owing to the life within—love alone, then, will be called the life of Mount Sinai, or, love will have to be regarded as the wine which made Mount Sinai intoxicated and made Moses fall in a swoon.

5. It is also one of the requisites of this stage to utter the cry of the "Unity of Being" and to disclose the arcane secrets of Divinity. Consequently, the gnostic of Rum cried out involuntarily:

[3]*Were I joined to the lip of one in accord with me,*
Like the reed would tell all that may be told;

---

1. والذی نفس محمد بیده لو انکم دلیتم بحبل الی الارض یهبط علی الله
(رواه احمد و ترمذی)

2. جسم خاک از عشق بر افلاک شد   کوه در رقص آمد و چالاک شد
عشق جان طور آمد عاشقا   طور مست و خر موسی صاعقا

3. بالب و ساز خود گر جفتمی   همچو نے من گفتنیها گفتمی

(But) whoever is parted from one who speaks his language
Becomes dumb, though he have a hundred songs,
When the rose is gone and the garden faded,
Thou wilt hear no more the nightingale's story
The Beloved is all and the Lover (but) a veil;
The Beloved is living and the lover a dead thing.[1]

And Shaykh Farīd-ud-dīn 'Attār exclaimed:

I am the secret even of secrets, life even of life; am not a body.
I do not exist friends, exist not I.
I am a ray of uncontaminated light that has penetrated a clod of earth!
But how can the blind catch its glimpse?
I am the source of all light!
Neither am I the lamp, nor the wick, nor the oil beneath.[2]

The "Unity of Being," according to Maulana 'Abd'l 'Alī, means nothing but this that all the created beings are *qua* being, identical with the Beloved (Essence or Dhāt) and the lover is the veil of the Beloved (the Essence or Dhāt), or, a mode of this Essence.

These are the lofty thoughts of those who follow the religion of love, expressed in the rapture of divine contemplation, which I considered necessary to mention here. The detailed explanation of some of these piercing insights of ardent lovers, especially the stages of 'Fana' or

---

1. هر که او از هم زبانی شد جدا   بے زباں شد گرچه دارد صد نوا
همچو گل رفت و گلستاں درگزشت   نشنوی زاں پس ز بلبل سرگذشت
جمله معشوق است و عاشق پردهٔ   زنده معشوق است و عاشق مردهٔ

2. سر سرم جان جانم تن نیم   من نیم یاراں من آں من نیم
نور پاکم آمده در مشت خاك   کور چشاں راوے روشن نیم
نور نورم نور نورم نور نور   من چراغ و پنبه و روغن نیم

Remember, "Unlike Nirvana, which is merely the cessation of individuality, 'fanā,' the passing away of the sufi from his phenomenal existence, involves 'baqā,' the continuance of his real existence. He who dies to self, lives in God, and fanā, the consummation of this death, marks the attainment of baqā, or union with the divine life." (Dr. Nicholson, the *Mystics of Islam*, p. 149).

naughting of all that is not God and 'Baqa' or union with the Divine Consciousness can be learnt to a certain extent by a study of the works of the eminent sufis[1], or, could be understood personally by a perfect gnostic.[2] It may be noted that it is commonly admitted by all mystics that all symbolical descriptions of Union with God and theories concerning its nature are little better than leaps in the dark. How shall we form any conception of that which is declared to be ineffable by those who have actually experienced it? As the Mystic of Rūm has said :

"The story admits of being told up to this point
But what follows is hidden, and inexpressible in words,
If you should speak and try a thousand ways to express it,
'Tis useless ; the mystery becomes no clearer.
You can ride on saddle and horse to the sea-coast,
But then you must use a horse of wood (i.e., a boat)
It is the special vehicle of voyagers by sea,
Silence is the horse of wood,
Silence is the guide and support of men also."[3]

But the poet's counsel of silence has not prevented him, as we know, from interpreting the deepest mysteries of Sufism with unrivalled insight and power.

Now I bring this book to an end by quoting the following "Loving Converse" of a God intoxicated devotee:

[4]O Thou the light of Whose Beauty has illuminated the beauties of the world,
The reflection of Thy excellence has fallen on them.
Everywhere is found the manifestation of Thy Beauty
In everyone is found the passion of Thy love.

---

1 You will find the details of this brief statement in my work "The Qur'ānic Sufism" (referred to above).

2. *Ibid.*, p. 202.

3. The Mathnawi of Jalāluddin Rūmi. Abridged translation by E.H. Whinfield, p. 126

4. اے فروغ تو خوباں   پر تو خوبی تو محبوباں
جلوهٔ حسن تو کجاست که نیست   جذبهٔ عشق تو کراست که نیست

[1]The atoms of the whole world are intoxicated by Thy love,
And due to Thy love they have become nimble !
The beauty of Layla which drove Majnun mad,
Which made him lose his reason and sense,
The tresses of 'Uzrā which destroyed Wamiq's peace of mind
And filled his life and heart with grief and fury.
Shīrīn's lips by their sweetness
Provided food for Farhād and Vigour for Parvez.
It was Ayāz who stole Maḥmud's heart
And made him humble and submissive.
All these were the Creation of Thy Beauty
Which manifested itself in various forms.
Everywhere, it made a captive, a victim of love
Dispelled peace from his mind and senses from his brain.
O Sovereign, I too am Thy beggar,
Am the target of the arrow of Thy command.
How long wilt thou keep me worried like a ball ?
Wilt keep me running distractedly on all sides ?

---

1. همه ذرات مست عشق تو اند   پای کوبان ز دست عشق تو اند
حسن لیلی که راه مجنون زد   گامش از کوی عقل بیرون زد
زلف عذرا که صبر وامق برد   دل و جانش برنج و غصه سپرد
لعل شیرین که شد ز شکر ریز   قوت فرهاد و وقوت پرویز
دل محمود را کی برد ایاز   ساخت سرگشته این بکوی نیاز
یك بیك نشأة جمال تو بود   که در اطوار مختلف بنمود
زد بهر چاره اسیر دگر   صبرش از دل ربود و هوش از سر
بکمند خودش مقید کرد   رویش از هر دو کون در خود کرد
من هم ای بادشه گدای توام   هدف ناوك قضای توام
چند سرگشته داریم چون گوی   بی سر و پا دوانیم هر سوی

Sometimes takest me towards the tavern ;
Sometimes listens to my loving Converse,
Sometimes slayeth me by peace, sometimes by war ;
Sometimes killeth me by honey, sometimes by poison ;
Make my head the dust of their feet ;
Make their prayers the amulet of my life.
By the struggle of these lovers make my heart joyous and obedient to them ;
Make my time a happy one by listening to their tales.[1]

---

1. که بری در بر خرابا تم   گه شوی قبلهٔ مناجاتم
که بصلحم کشی وگاه بجنگ   که بشهدم کشی و که بشرنگ
بدر اهل درد را هم ده   بصف عاشقان پنا هم ده
سر من خاك پاے ایشان کن   حرز جانم دعاے ایشان کن
خاطرم رام باکشاکش شان   وقت من خوش ز قصهٔ ایشان

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archegos